



48 - General, 1840
et al et al. 1840
1840, 1840, 1840

Ulrich Middeldorf

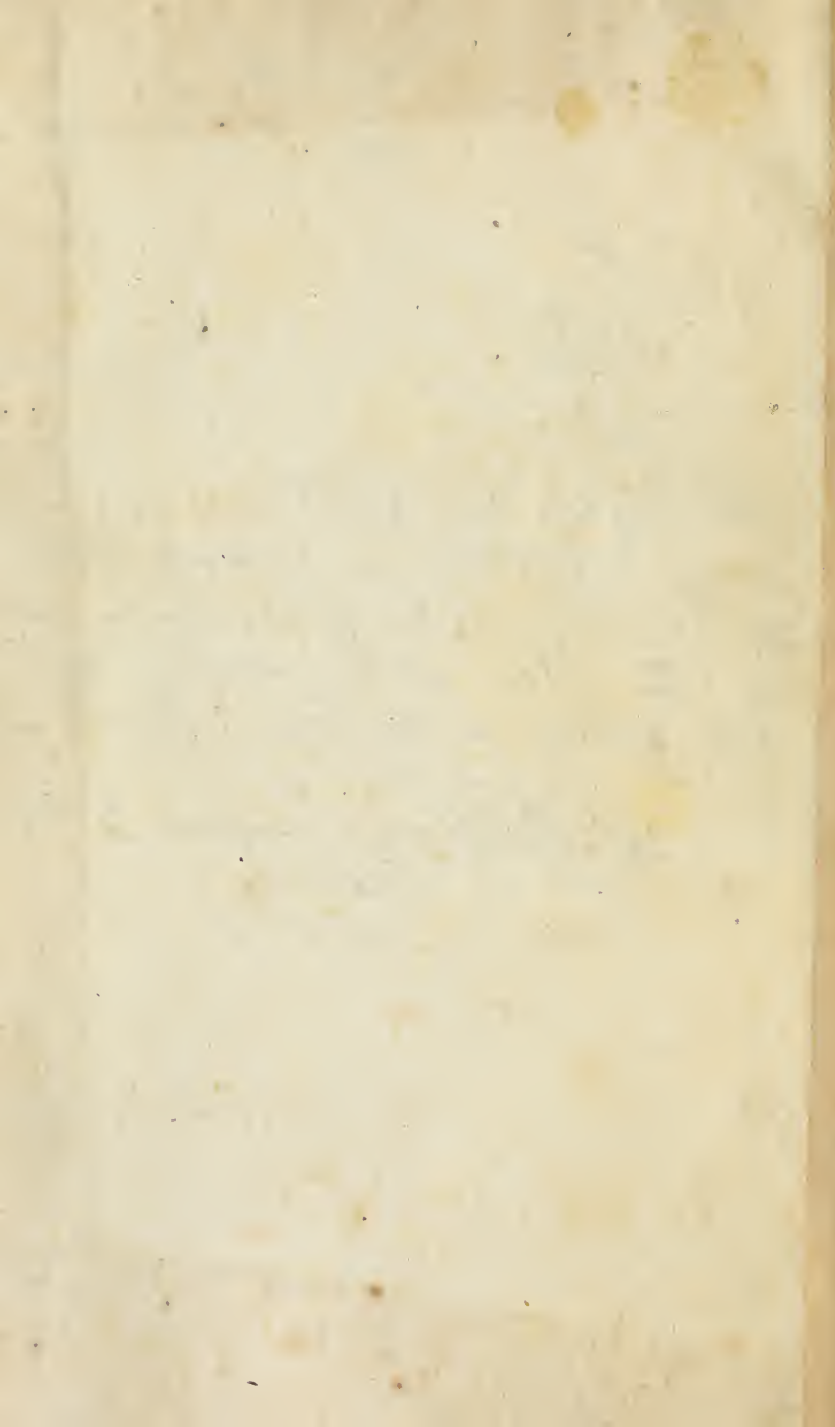
~~Tho: Fry~~

Mr. Marlow

16^s
42

Mr. Nispon has written a more correct account of Italy in general than any before Him, as he particularly excels in the plan of the Country, which he has given us in true & lively colour.

Mr. Addison's preface to his
Travels.







Digitized by the Internet Archive
in 2015





*Printed for J. & J. Bonwicke, C. Rivington
S. Birt, T. Osborne, E. Comyns, E. Wicksteed,
G. Ward, & R. Chandler, & J. & J. Tonson.*

A
NEW VOYAGE
T O
I T A L Y.

WITH
Curious OBSERVATIONS on several
Other Countries:

A S
*GERMANY; SWITZERLAND;
SAVOR; GENEVA; FLANDERS,
and HOLLAND:*

TOGETHER
With Useful INSTRUCTIONS for those
who shall Travel thither.

In Two VOLUMES.

The FIFTH EDITION, with large Additions throughout
the Whole, and adorned with several new Figures.

VOL. I. PART I.

Dicitur & nostros cantare Britannia Versus.
Martial Lib. XI. Epigr. iv.

L O N D O N:

Printed for J. and J. BONWICK, C. RIVINGTON,
S. BIRT, T. OSBORNE, E. COMYNS, E. WICK-
STEED, C. WARD, and R. CHANDLER, and J.
and R. TONSON. MDCCXXXIX.

Handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and bleed-through.

Handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and bleed-through.

Handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and bleed-through.

T O

The Right Honourable
C H A R L E S,
EARL of *ARRAN*;
VISCOUNT *TULLO*;
BARON of *WESTON*;
AND *CLAGHERNAN*:
CAPTAIN
Of a Troop of GUARDS:
LIEUTENANT-GENERAL
In the ARMIES of
HER MAJESTY,
Ec. Ec.

MY LORD,

SINCE you did not disdain favourably to receive these Memoirs, notwithstanding their Imperfections, the first Time I had the Honour of presenting them to

Epistle Dedicatory

YOUR LORDSHIP; I have Reason now to hope that after their having the Advantage of gaining some Approbation from the Publick, and their being augmented by a considerable Number of Observations, You will vouchsafe to let me publish them again under Your ILLUSTRIOUS NAME. I say under Your Name, MY LORD, and not under your Auspices, according to the usual Language, and improper Notion of the greatest Part of those that write Dedications: For it is certainly in vain, and even wrongfully, that they took the Custom in these Sorts of Epistles, to demand Protection for their Books, of the greatest Lords to whom they dedicate them. When these Books are worthy of Esteem, they have no Occasion of being protected; and
if

Epistle Dedicatory.

if they do not deserve it, not all the Potentates of the World would be able to secure them from that Contempt which is their merited Portion.

YOUR LORDSHIP will also see that I have not conformed myself to another Practice, which is no less universal among the Writers of this Age, to over-load those with Elogies, to whom they address their Works; not considering that the more those Persons deserve Praises, the less they take Pleasure in receiving them. And it is indeed a Sort of Offence, to those we would honour, to display their Virtues before their own Eyes. For this Reason, MY LORD, I must not enter now into that vast Field which lies open before me, by following the common Method. I shall seek, and

A 3 zealously

Epistle Dedicatory.

zealously embrace, at any other Time, the Opportunity of doing Justice to all the excellent Qualifications which I have so often observed in You, from Your very Youth, the Conduct of which Your most illustrious Grandfather the **DUKE of ORMOND** was pleased to commit to my Care : But I am too particularly acquainted with the extraordinary modest Disposition of Your Mind, to tire You with any Sort of Encomiums. I should be afraid that my Book would meet with the same Disgrace as that did, which a * Great Prince would never suffer to be placed in his Library, which was open to all the Learned ; because, as he said, though, perhaps with too scrupulous
a Deli-

* Saint *Louis*.

Epistle Dedicatory.

a Delicacy, That Decency would not allow him to extoll himself, by thus exposing his own Praises in a Book whose Dedication was so full of them.

I WILL add nothing, MY LORD, to what my Pen has already noted concerning your High Birth : All the World sufficiently knows it. Neither will I insist upon the Glory that YOUR LORDSHIP has acquired by Your Valour, during these last long Wars ; following by such a Conduct the Foot-steps of Your NOBLE ANCESTORS. But, MY LORD, if I forbear mentioning these Things, for fear of displeasing You, give me Leave, I humbly intreat YOUR LORDSHIP, to say that it would be an extream Satisfaction to me, to be able to express my Gratitude, for all

Epistle Dedicatory.

the Favours Your Goodness has so many Times shewed me ; and how great a Part I always take in every Thing that concerns your Person ; there being nothing so pleasing to me, as to see YOUR LORDSHIP enjoying more and more Content and Happiness. I shall be, as long as I live, with a most profound Respect,

My LORD,

Your LORDSHIP'S

Most Humble, and

Most Obedient Servant,

Maximilian Misson.

T O T H E
R E A D E R.

JOSEPH PAMELIUS, an ingenious Man, has composed some Dialogues, in one of which he descants upon and declaims against * Prefaces in general ; and particularly against those who make them. He complains likewise, among other Things, of certain Writers that spend their Lives in composing unprofitable Books, not to say foolish ones, and make a shew of those Trifles in their Prefaces, with as grave an Air, as if they were treating of the most important Matters in the World. He cannot bear, for Example, the Treatises of *Musonius*, and *Laurentius*, *De Meretricibus Veterum*. *Favorinus* and *Manaplius* are insupportable to him, when they digress to make an Encomium on a Quartan Ague. He laughs at *Allatius*, the modern † *Apion*, for tormenting himself to find out *Homer's* Country, &c. And the
Prefaces

* Præfationes inutilia tibi videntur pondera : Mirum equidem, cum eas nusquam ponderes, neque perpendas. Vanæ sunt, fateor, Cæcis, & Surdis. Lud. Albinus : De libris Scribendis.

That is to say ; Prefaces are useless to those only who never read them ; and are resolved to stand fast in their Reproaches and Prejudices. It is in vain to speak to the Deaf, or write to the Blind.

† *Pliny* reports, that the Grammarian *Apion* called up the infernal Powers, to know which was the Place of *Homer's* Birth. *Lib. II. C. xxx.*

Prefaces of these Sorts of Authors are, in his Opinion, more ridiculous than the Treatises themselves; because they shew that they have employed a great deal of Time, with Deliberation, to think on those Things that were not worth their Attention; and which could not be made tolerable by those that produced them, but by excusing themselves, on Account of a sudden Whim, on some unexpected Occasion.

THO' the Authors that have spent some Part of their Leisure, on these Recreations of Literature, do not deserve that severe Censure, we must confess that it is grounded upon some Reason. One might hearken to that Critick, if his contradicting Humour, did not make him place in the Rank of despicable Books, several Works which are very agreeable, and very useful; as among others, are those Historical Relations, which are published under the Title of VOYAGES. 'Tis in vain for him to say, that all these Books are filled with Fables; and that we shall not find one in a Thousand of them, that is approved of by the Nations whose Countries and Manners are so described, for want of Travelers not having a sufficient Knowledge of both; and because that they are also often willing to disguise Things. Every one sees the Answers, that may be made to these Reflections; which, if they were just, would be destructive of all Works imaginable; since nothing can be perfect. He that travels to see the World; to consider the different Objects in it; to represent, or draw to the Life, those which he has made a good Choice of; and to discourse of them judiciously,
always

always according to the most exact Truth : If this Traveller is a learned Man ; if he is an universal Scholar ; if he is Master of the brightest Parts ; he meets in his Travels the most favourable Opportunity of exerting them all ; and the Relation he will give of them, let our Critick say what he will, may deserve a very great Esteem, notwithstanding perhaps some Defects. But besides, as it is not just to expect that the Productions of Men of Letters, should be all of equal Value, so 'tis no more reasonable to deprive them of the Use of Prefaces, upon any Occasion whatsoever. If what they write is not absolutely mean, nor altogether unworthy Printing, as certainly the little Treatises so much despised by the Author of whom I am speaking, are not ; it would be with Injustice that we should be so partial as to hinder those that write, from alledging their Reasons ; and we should be in the Wrong to condemn them without giving them Leave to explain themselves. For tho' the Things that wise Men undertake, are not always very useful ; they ought however to make them with Care, as they ought also to shew the Use of them, when what they do is designed for the Publick. I hope then, Reader, that how indifferent soever the Work is which is here presented you anew, after the kind Reception that you have several Times before vouchsafed to give it, you will not refuse to cast your Eyes, not only upon the Advertisements contained in these first Pages, but also upon those that you will find in the two little Discourses that follow,

one of which was placed at the Beginning of this Relation, in the first Edition which was printed in *Holland*; and the other was added some time after.

WE alter in Proportion as we advance in Age; the Body changes, and so does the Mind too. To what Purpose would our Readings, our Meditations, and our Experience serve us, if they did not bring us some new Light, and free our Minds from several Prejudices? How could we grow better, if we were always the same? I have then altered or changed some of the Things that are the Subject of these Letters; not being now in 1714, the same that I was in 1688, when I collected the Materials for them, with many light Conceits of a Man come fresh from the Universities. If I have not made greater Changes, according to my new Ideas, which indeed I believe to be now the best; 'tis because I did not think it absolutely necessary: This Edition had been too much different by those Alterations, from the preceding ones. Among the Things that are added in this; some Persons to whom I communicated these Additions before they were printed, told me that according to their Opinion, some of them were above the Sphere of these sorts of Books; especially the Theological Matters. But that Thought I am sure, has nothing in it, only Appearance. There is no Subject, that may not naturally enter into Letters; and these are Letters. To whom does it belong to prescribe Subjects of Entertainment between two Friends that hold a Commerce of Letters together? And I add,
that

that it is the same Thing with Relations, even though they should appear in another Form than that of Letters. The most judicious Travellers have not forgot to speak of the Religion of different Nations, which they have visited: And as they have had the just Liberty to fill their Memoirs both with those Matters, and whatever else presented it self to their View or to their Knowledge, so might they also reasonably publish those very Memoirs, in which these several Things have been taken Notice of upon every Opportunity that offered itself, during their Travels.

BUT to return to Letters, we must still say, that many Persons do not enough observe the very great Difference that they ought to make between the Description of a Country, and the Familiar and free Relation that a Traveller gives of that Country in his Letters, without undertaking any Sort of Treatise or Dissertation. A Description, in the first Place, requires us to forget nothing that deserves Observation in the Subject we pretend to describe; and secondly, it does not permit us to deviate from the same Subject. But the Advertisements that are to be seen from the Beginning of these two Volumes, never promised any Description that a Traveller who makes but a little Stay in the Places which he visits, might not reasonably undertake. I communicate, as I am travelling, to those whom I write to, what Things soever I meet with, that are either remarkable or diverting; but without tying myself up from mentioning any other Things to them in my Letters,

Letters, but those; as also without obliging myself to entertain them with every Thing that could be met with in the Places through which I pass. So that, they would do a Thing as little reasonable in pretending to regulate, or set down the Subjects of my Entertainment in my Letters, as if they should take upon them to enter into the Knowledge of other Sorts of Conversations, which I might have with the Persons whom I conversed with: And it ought to be sufficient for the Reader to make him accept of what is communicated to him by a Traveller, that his Letters contain nothing but what is true, and more or less deserving Attention; provided that his principal Design, conformable to the Title of his Book, be to relate singular Matters of Fact, that the Opportunity of travelling has furnished him with. I had already taken Notice of something like this, in one of the former Editions; but one is obliged to insist, and repeat, when those to whom he speaks, have Prejudices that spring up again, or when their Memory fails them.

I HAVE done what I could to save the *Anachronismes*, or Inconsistencies upon the Point of Time, when I inserted certain Changes, or certain Facts which have happened some Years ago; but if any Irregularity of this Nature has slipped through Inadvertency, I hope that Fault will be easily excused.

AMONG the Additions, there are some Things to be met with which do not agree with vulgar Notions; but that does not concern those of my Readers, whose Esteem I here propose
to

to cultivate; since they all, as well as I, speak the Language of that celebrated Author, whose * Words I have cited upon the same Subject. The Pleasure that Persons of right Sense, and free from Prejudice, enjoy together, when in a mature Age; they communicate with full Liberty the sweet Fruits of their long and serious Inquiries; their Pleasure, I say, then is so taking to them, and produces in their Minds so happy a Tranquillity, that the various Murmurs of the Populace are not able to give them any Concern, 'unless by raising in them Sentiments of some Compassion for their blind Censures. I call the Populace and Vulgar, upon this Occasion, all that *servum Pecus*, whose vile Opinions have no other Support but their Prejudices. And for the Persons of another Rank, who for want of understanding me thoroughly, may perhaps be offended at the Liberty I have taken in certain Reflections, I desire them to cast their Eyes upon the Article marked  in Page 447 of the second Volume, where without doubt, they will find enough to satisfy themselves, and to do me Justice.

If the Peace has given any Calm to our Isles after the bloody Conflicts they have had with our Great Neighbour, it has left us involved in such Dissentions, and intestine Animosities

* Such is my Character, &c. See Vol. II. Page 59. Nunquam volui Populo placere; nam quæ ego scio non probat Populus, & quæ probat Populus, ego nescio. *Seneca*, Epist. 29. — Quærendum non est quod Vulgo placet, pessimo Veritatis Interpreti. *Id. de Vita beata*, L. ii.

* *Lond.*
May 1714.

fities as deprive us of an entire Happiness; and these lamentable Misunderstandings seem so to inflame our Minds, that the most moderate Persons can hardly hinder themselves from lifting under one of the Banners of this sad Discord *. One is even looked upon, by the Generality of the People, as not being in the Fashion, when he does not take upon himself, and with Warmth too, one of these factious Names which my Pen disdains to set down, of *W.* or of *T.* as if wise Persons could not approve or disapprove of Things, and practise or reject them, according as they are good or bad, without making any Use of those † ridiculous, odious and fatal Words. What our Ideas are upon this melancholy Subject, and our Desires for the common Good, without ever having any Thought to displease any Body, the Reader may see it, in the Pages 327, and 328, of the second Volume.

AFTER

† The Words *W.* and *T.* in their original Use, [these are the Terms of an *English* Author] were of scandalous Signification, in the Opinion of those who first invented each of them. For they, in the Government of *Scotland*, first used the Name of *W.* which they applied to those who generally kept their Meetings in the Fields, and their common Food was sow'r Milk: From that Sort of Diet, they were called *W.* for *Whig*, in *Scotland*, signifies sow'r Milk. or sow'r Whey. And the Word *T.* was first used by the Protestants in *Ireland*, and by them intended to signify those *Irish* common Robbers and Murderers, who stood out-law'd for Robbery and Murder. But now, O strange Thing! those hateful Names are owned, and gloried in, as Titles of Honour; tho' they be fatal Instruments of the great Destroyer: 'Απὸλλων, *Rev.* ix. 11. Divide, & Impera. A good Patriot of *England*, let him take what Name he pleases, is a zealous Member of the true apostolical Christian reformed Church; and a faithful Subject to the supream Monarch, to whom he confesses that a perfect Obedience is constantly due; according to his imperial Prerogatives settled by the Laws of the Land, and his own solemn Oath, for the publick Happiness and Peace.—*Matth.* v. 9.

AFTER speaking of the Alterations and Additions, I will not dissemble any Matter; I could willingly have retrenched entirely several Things, which appear to me now not to be very necessary: But one must observe that these Retrenchments cannot be made, after a Book has had a certain happy Course; especially when there has been several Impressions of it, and in different Languages. The Publisher may take away what he pleases in one Edition, but he cannot absolutely suppress the same, because it still remains in another; and some will have what is retrenched, whether good or bad, rejecting the Editions in which those Things are wanting, as being imperfect. These Volumes then must go on in their Way, very near as they have begun. If some Comptrollers say, that it had been best to let it alone as it was the first Time; I will not much contradict them, in that Opinion. And truly I can safely affirm, that I should never have touched it more, my Mind being since employed in other Thoughts, if I had not been much solicited by Persons particularly concerned in it; and if I had not found spare Hours enough for these Amusements, in a country Retirement, which kept me some Time far from *London*, and my Study.

SOME sensible Persons that saw the Proofs of this Edition, as they were printed, told me that they did not approve of my filling the Pages with so great a Number of marginal Notes; and as this critical Remark may be made by others, it will be proper to answer it here.

Those Persons say, that these Notes are troublesome, because they turn away the Reader's Attention, and interrupt the Thread of the Discourse; and I own it is true: But however if this Reason was to prevail, it might be objected against all the Books, whose Number is infinite, in which the like Notes are placed, to enrich the Text, and to clear up the Difficulties of it. The Esteem, and good Use that is daily made of so many Commentaries, as well on the Bible, as on other Books, do not agree with this Complaint: And in vain would they say that these Notes are proper, when they are not made by the Author himself; for it is quite the Contrary. It is certain that the Conjectures of our Moderns have spoiled the Works of the Ancients, without excepting the sacred Books themselves. If we could discover now a-days some original Manuscripts of *Tacitus*, or of *Horace*, of *Moses*, or of *Esdras*, with Abundance of Remarks of their own making, our Censurers would not certainly take a Fancy to object that all these Remarks would be troublesome and perplexing to the Readers: at least, we may say, that they would be much in the Wrong to talk so: And if the Comparison is not just in the Persons, it is so in the Thing, and in the Manner. *Tasso* has published some Pieces of his Poetry, with his own Commentaries. *Ménage* has done the same Thing in his *Amœnitates Juris*: And Mr *Bayle* has put Annotations upon Annotations in his historical Dictionary. One may have good Things to say upon a Subject, which how good soever they might

might be, would make the Discourse languishing, and diffused, if introduced as by Force into it; but they may be placed judiciously in the Margin, where the Reader finds them, and makes use of them with Pleasure. There are some Books that are not bad, but because their Authors could not have the Heart to lose some Thoughts, or Facts, which appearing to them to be worthy of a Place in their Works, they have put themselves under a Necessity of introducing them into the Body of the Book, instead of placing them in the Margin. Let us say then, that indeed there are some little Inconveniencies in the Use of Commentaries; but let it be acknowledged at the same Time that it is just so in almost every Thing we do, and even in those that are really necessary. For certainly it is very troublesome to pull off our Cloaths every Night, and to put them on again every Morning: Eating and Drinking so frequently is another Work very troublesome, that takes up a great deal of Time and Pains: Nevertheless we do not conclude from these Difficulties, that we must make a Shift without these inevitable Things: More or less do not alter Maxims. But besides, I have another Answer, which is unanswerable, to make to those that are afraid of being troubled with the Annotations they will find here: 'Tis in a Word, they need only to let them alone; which is indeed easy to be done. The Discourse is compleat, and coherent in the Letters; let them then read only the Letters, if they have a mind to read them; and they may let alone the Notes

if they won't have them. And as I have observed for some Time past, that young Travellers have made use of this Relation, I own I have sometimes put, on purpose for them, certain Things in the Margin, which I should have neglected, had I only had a Regard to other Readers.

THOSE that do not understand *Latin*, complain also of their finding too much of it here; but it would not be reasonable that those that do understand it, should lose what I communicate to them, because others do not know how to make use of it. There are some Pieces which I have translated; but I have left the greatest Part of those, whose Grace consists no less in the Expression than in the Thought.

As for those Quotations from the *Greek* and *Latin* Poets, which several labour to introduce in great Numbers, into their Writings, there are but very few of them to be found in these Letters. Mr *Ménage* calls them Eruditions: And * *Gabriel Naudé*, who also holds, as every one knows, a considerable Place among the Learned, loved to checquer, as he expressed it, his Discourses with those fine Sentences; by marrying his own Conceptions with those of the Ancients, to prevent the Inconveniency of languishing and thin Periods: Pretending also, that all those Passages from Authors of great Name, were
Arguments

* In his Book intituled, *Apologie des Grands Hommes soupçonnez de Magie*. What he says is true, that we ought to cite those from whom we borrow the Thoughts we make use of; but those Quotations have no Relation to the pretended Authorities, which he is boasted of, and of which we are here speaking.

Arguments of great Authority, like Oracles, and very strong Proofs of what he advanced. One may indeed make an agreeable use enough of some Allegations of this Nature. We are not displeased to shew that some learned and famous Men of the old Ages have thought as we do. And when their Expressions are strong and happy, they serve by Way of Ornament to ours, provided we cite them but very sparingly, and much *à-propos*. But as for Authority, they have none at all; 'tis a false and even a dangerous Imagination. In Things that are Matters of Fact, the more Witnesses there are, the more Proofs there are; and then, the Witnesses are indeed true Authorities: But in Matters of Speculation and Examination, there is no Proof at all to be drawn from the Opinion of any Man whomsoever. All those Persons whom they call Fathers; all those Assemblies that they term Councils; all the *Homers* and *Virgils*; all Mankind joined together may all reason ill; and indeed we have seen at all Times Mens false Opinions universally received in the World as so many Truths. Nothing then is more proper to nourish Error, than the ill Use of these Sorts of Authorities. And besides, 'tis taking his Reader for a *Dupe*, to pretend to make him believe they are very learned, by shewing him all these fine Sentences, since there are very large Collections of these Sorts of Things to be had, from whence the Ignorant may draw a great Store of them, and make in that Manner a great Shew of Antiquity, without ever having any true Acquaintance with it.

As I am far from having a perfect Knowledge of the *English* Tongue, I cannot affirm that I have mended all the Faults of the Translation, which was formerly made in my Absence, and without my Knowledge: but I have corrected a great Number of them; and I am mistaken, if there remain many of those which may be said to be of any Importance. However, I believe I may demand of my equitable Reader, that if he meet with any Passages that do not please him, and where 'tis not improbable but that the Fault arises from the Translator, he will be so just as to suspend his Judgment, 'till he has seen my Words in my own Language. For the best Translations are defective, even when it happens, which is very rarely, that they are more elegant than the Originals: 'Tis impossible that a Translator should always rightly enter into the Author's Thoughts, when the Work is of any Length: And especially when that good Man, *Fami, non Famæ consulit*.

IN the former Editions, I have taken Notice of some Reflections that had been made in publick Writings, upon several Particulars that are contained in these Letters; and it is proper now to do the same Thing here, tho' less for my own Defence, than for the Satisfaction of the Readers: For it is certainly the indispensable Duty of all Historians, either to acknowledge that they were misinformed, or to refute those that contradict them.

I. THE learned and famous Mr *Simon*, Author of the critical History of the Old and New

New Testament, and of a great Number of other Works, would have been willing that I had not brought the * *Popeſs* JOAN again upon the Stage, in my Letters written from Rome: And has attempted, in his † *Bibliothèque Critique*, to raiſe anew ſome of the Difficulties that have already been objected againſt the Truth of that curious Fact; but on the other Side, as this ſevere Critick does not attack our Letters in any other Place, and even as he does honour them by ſaying, that they are in every Country and Language, a Book of Gold, to thoſe that ſell them; his Censure is not a Sign of his deſpiſing them. He has been very far from being angry, as others have done, with that *Ridiculum* of Horace, [*Ridiculum acri*, &c.] which I have now and then made uſe of againſt certain ſuperſtitious Practices; he that has ſeveral Times plainly told us, that he was a *Caraité Chreſtein*, and a *Catholique Epuré*, always filled with a perfect Contempt for all Sorts of things that ſerve to keep up popular and falſe Devotions. See the firſt Volume of his *Lettres Choïſies*, p. 44 and 68. and elſewhere.

II. SOME Time ago, a Friend of mine wrote me word from *Holland*, that a certain Priest of the *Romiſh* Sect had published a *French*

a 4. Translation

* Mr Frederick Spanheim, Profeſſor of Divinity in the University of *Leyden*, undertook alſo to prove the Fact of the Popeſs, ſome Time after the Publication of theſe Letters.

† He has published this *Bibliothèque* taking the new Name of *Saint-Jore*; See farther, *Tom. II. Pag. 129*, the ſeveral other Names, under which this Author has ſometimes diſguiſed himſelf.

Translation of a little *Italian* Book, which is a small Abstract of the Lives of the Doges of *Venice*; and that this Man takes an Occasion to speak undecently of the worthy Mr *Amelot*, and of us, because of certain Truths that both of us have written with some Freedom, concerning that Country. If that Book happens to come into *England*, and it should fall into our Hands, we may perhaps consider it a little, and say something more particular of it in some other Place: But since it seems to be condemned to the * *Scombri* of *Horace* and *Martial*; and none of those that publish Journals of Literature, having yet vouchsafed to mention it; I may very well say of the Censures of this Author, what the same *Martial* said of the despicable Verses of a certain *Diaulus*; without giving myself the Trouble of refuting him any other Way.

*Verficulos in me narrant scripsisse † Diaulum: At
Non scribit cujus Carmina nemo legit. Lib. iii. 9.*

I WILL then content myself with adding a Word concerning the || Book of Mr *Leguat*, a good and honest Gentleman, in which they assure

* *Damnatus ad Aromatopolarum tabernas, — Scombris Molestas dabis tunicas, Lib. III. Epigr. 7. — Carmina quæ legunt cacantes, Lib. XIII. Ep. 26. — See Pers. Sat. I. Verse 63. And Horat. Epist. i. L. 2. — Quicquid chartis amicitur ineptis*

† Sic, in quibusdam Codicibus MSS. ut monuit Vir bonus & doctus — *Magliabechi. — Vulgò, Verficulos in me narratur scribere Cinna, &c.*

|| Voyage & Avantures de Mr *Leguat*, &c.

assure me that the Priest speaks much otherwise than he ought to do. It seems, say they, that he grounds his unjust Liberty upon the Account he has seen of Mr *Leguat's* Book, in the Journal that is intituled, *Nouvelles de la Republique des Lettres*; in which the Author of the said *Nouvelles* uses very ill, without any Reason, both Mr *Leguat*, and the Relation he has published.

THESE Sorts of Journals ought not to be turned into defamatory Libels no more than Sermons. The Journals of *Paris*, *Amsterdam*, *Leipsick*, *Trevoux*, or any of the rest, have nothing in them but what is civil; and the good Republick of Letters, is not at all pleased with reading such flandering News. It would be a strange Thing indeed, that the most innocent and commendable Persons should be inevitably exposed to the Mercy of malicious Preachers and Journalists, of the like Character, because their Satyrs generally go unpunished. Some Reasons which are not necessary for me to explain here, oblige me to say in Favour of Mr *Leguat*, that the Relation he has published, is faithful and true; as reasonable Persons also agree that it contains many Circumstances, which are very extraordinary, and worth relating; I am equally certain of both. The Objections that are made against an Epitaph, and two other small Particulars of that Nature, in his Book, are fit only to shew the Inconsideration of those that make them, as well as their great Unkindness. As it has often happened, that the Writer of the abovesaid *Nouvelles* has ridiculed some Books of which he

has

has made Extracts, so he took a Fancy, judging of others by himself, that Mr *Leguat* was pleased to play upon the *Abbot de Choisy*, in quoting some Words out of one of his Books. But he ought not to give such a traducing Turn to Mr *Leguat*'s Conduct, which was very innocent. I know upon his secret and sincere Protestation, that he never had the least Intention, in his mentioning the deserving Gentleman I just now named, to say any Thing that could be taken in a disadvantageous Sense, and might derogate from the great Esteem he has for him.

III. WITHOUT retracting what I have just now said of the * *Journal of Trevoux*, the Reverend Fathers that compose it, will give me Leave to make some Reflections here upon their Article of *Tome IV, Pag. 220*, of the *Holland Edition*. I must say then, 1. That I do not approve of the Method of those who begin by believing, and afterwards seek for Proofs; so that those Gentlemen do me Injustice, in saying that several Places of my Relation are written for those who blindly believe: I never had the least Desire to be hearkened to, by Persons whose Minds are thus disposed. 2. Those Fathers fall into another Mistake, in accusing me of taking Pleasure in speaking ill of the Court of *Rome*. Far from finding any Sort of Satisfaction in speaking ill of that most famous Court, I would fain, with
all

* This Journal is now made at *Paris* by some learned Jesuits, under the Title of *Histoire des Sciences & des beaux Arts*.

all my Soul, say a great deal of Good of her; but I have not written one Word of any Thing that ought to be applied to the Court of *Rome*, properly speaking. If 'tis speaking ill of that Court, to make some Remarks upon the Adventures of the *Santa-Casa*; upon the Martyrdom of Father *Garnet*; upon the Trophies of the Vatican for horrible Massacres; and upon some Relicks, and other such Things, I ingenuously own, that I have often run the Hazard of displeasing the Court of *Rome*: But not to please her upon all Occasions, and to speak ill of her, are different Things: And besides, I could make a long List of good Catholicks, whose direct Pasquils have been more severe, than my complained of Reflections, upon several Maxims and Practices of that holy Court. 3. Those mistaken Writers wrong me still farther, by insinuating that I also take a general Delight in drawing disadvantageous Pictures of Things that are in *Italy*. 'Tis the Interest of those that publish the Relation of their Travels, to relate agreeable Facts, as far as it is possible, that they may gain the better Attention; and according to this Principle, which is not unreasonable, I have commended with Pleasure Things worth Commendation, but without Flattery or Exaggeration. And since a Man may be permitted to speak of himself in Prefaces, I will here add, that I have willingly adopted one of Father *Bouhour's* Devices, *Sponte Favos, ægrè Spicula*. Upon this Account, I have spoken well of several Persons, according to my Inclination

clination and Duty. I have made an honourable Mention of the * two Popes that I have seen; of † this present Pope, and of some || others: Without ever blaming, as I know of, any Man living.

AND tho' certain Principles commonly received, and openly taught by the Jesuits, have sometimes driven on this Pen into some Reflections against Things that are blameable in my Opinion; however I praised some, and taxed none of those Gentlemen. Let us add, that a plain Jesuit with all his Equivocations and Maxims of such a Moral, &c. is a Man much less dangerous, than a pretended anti-jesuitical hypocrite Teacher, that publickly reproves those Maxims, but continually practises them, and worse.

I HAVE spoken advantageously of the Country; the Air; the Fruits; the Churches; the Houses; the Libraries; the Paintings; the Cabinets of Rarities; and an hundred other Things besides: Must we necessarily cry up every individual Thing, every Object in *Italy*? Must we prefer *Tivoli* to *Versailles*? The *Tyber* to the *Seine*? &c. &c. Must we say of the *Italians* what their unfortunate *Boccalini* ridiculously

* *Innocent XI.*, and *Innocent XII.* † *Clement XI.*

|| *Martin V.*, and *Adrian VI.*, of whom I have spoken according to their personal Merit. Who denies that a Pope may be a good Man, though very much mistaken in the Notions he has of his Papacy? This last, I mean *Adrian VI.*, may be put in Competition with the most commendable Projectors of a Reformation in the Church of *Rome*. See hereafter, *Vol. I. pag. 65.* and the four Pages following.

lously said of them, that they only have their Brain in their Heads; whereas other Nations have it in their * Backs.

I HAVE also met with I don't know what other Censurer, which has accused me with not loving the *Venetians*: But this Imputation is also false and ridiculous: And even I may say, that a Man of severe good Manners, on certain Regards, who has passed his Life in *Venice*, is to be more valued than another Man of the like Character, that has been educated in the most reformed City: And the Reason is, because the First has been put to the Trial, in these particular Respects, of engaging and vanquishing the most dangerous and frequent Temptations. Besides, 'tis the most improbable Thing in the World, that, unless a Man is deprived of his Senses, he can hate a *Venetian* as a *Venetian*; a *Frenchman* as a *Frenchman*; and so of all the rest of the Inhabitants of the Earth. Men are not valuable, or despicable, but by their personal Qualities: I have never said any Thing that is incompatible with the Encomiums, which I could make with Pleasure upon the excellent Men that *Venice* has often produced, and does still produce every Day. The Names of those that are not unknown to me, would encrease this Volume: But I cannot forbear saying here, that the most virtuous and noble *Sylvester Valier*, who was elected Doge when I was there in 1694, is the

* Gli Oltramontani hanno il Chervello nella Schina, e gli Italiani l'hanno nel Capo.

the Man I ever saw, or heard of, who enjoyed amongst his Patriots, the most universal Esteem, Love, Respect, and Applause, as being above all Praises. And since this Mention of a Doge doth present me with the Opportunity of adding a Word, I must advise here a certain Critick, that he was extreamly mistaken, when he thought that some Particulars which I have related of the Dignity, or Office of the Doge of *Venice*, were in any Manner reflecting on the Honour of the Republick: He might rather think the contrary, and consider that if some Men brought up from their Infancy, under the Notions of a despotick and unlimited Power; according to which another Man, at their Head, may arbitrarily dispose of their Possessions, Families, and Lives, &c. The *Venetians* have other Principles.

THE Authors of the Journal of *Trevoux*, have been misinformed concerning another Fact, of which I shall take Notice here, since I have an Opportunity of doing it. I declare that the Book which they mention, *Page 323*, of their third Volume, and which is attributed to me, as they say, by the general Consent, is none of my Works. I had some Share in the Edition, that was made of that Rhapsody; and perhaps it will be proper for me to declare in another Place how the Thing happened; but in the mean Time, I still say, that I am not the Author of that Book. It contains some Facts, which I will neither deny, nor affirm; and which also are not worth any Inquiry: I find several Things in it that are true, but which
were

were not necessary to be mentioned: And I could make two or three Volumes of remarkable Particulars that ought to be inserted in it, seeing the Project of the Author. I shall take Notice of one, which is so much the more worthy of Observation, as few Persons have any Knowledge of it, and are even prepossessed to the Contrary: And that is, that King *James II* was not installed in the Royalty on his Coronation-Day, after the Manner of his Protestant Predecessors: Which Circumstance is to be noted in the Account given by the Author of the King's Coronation. The Delicacy of his Conscience, and the Designs he had then in View, obliged him to change the Form of the Ceremonies: So that his M. neither received the Communion, nor took the usual Oaths and Engagements. Every one sees the diverse Consequences of this Matter of * Fact; and especially how some misinformed Writers have inconsiderately insinuated that this Prince, who acted sincerely, according to his religious Principles, had violated his solemn Promise.

IV. THIS is the Place where I designed to entertain my Reader for some Time, with certain Passages of the Relation that *D. Bernard de Montfaucon*, a Benedictine Monk, has published of his Travels in *Italy*, under the Title of *Diarium*, &c. But it is impossible
to

* Soon after the Coronation, an exact History, or Account of that Ceremony was printed, and distributed to many Persons of Rank, by the King's special Order; but, I think, never sold. I have these Particulars from that authentick Book.

to give even an Abstract of the Things that I have prepared, in these present Volumes, which are already swelled to a larger Bulk than they ought to be. My Design was not to undertake a general Criticism of the *Diarium*; a Work of too great a Length, and that would agree with few Readers. I shall even be short upon some small Matters about which that Author has thought fit to contest, though after a tacite Manner. But since he makes a Shew of a Dissertation, with a Sort of Ostentation, to the Eyes of the * *Turba Eruditorum*, whom he pretends to inform after a decisive Manner, concerning that famous Manuscript, which is kept so preciousy in the Treasury of St *Mark*, I dare promise to shew very plainly, not only that the various Proofs that are cited by that so learned Man, to contradict me, are by no Means conclusive: but also, that in the Endeavours he has made to restore the Reputation of this discredited, and perished Relick, his Zeal has made him † advance Maxims, Suppositions, and Facts not to be maintained; and even contradictory to his own Principles. And as I have formerly applied myself with Care, to search after those Things which have been the Occasion of his publishing a Volume by the Title of *Palæographia Græca*, I shall communicate some Observations upon that Book, that I hope may give some Satisfaction to those who fancy this Study to be really of great Use.

HE

* See the *Diarium*, Page 56. Line 4. † See hereafter, Vol. II. Pag. 596. and the Word *Montfaucon*, in the Table.

HE of whom we have already spoken, who writes, or did write not long ago, *la Suite des Nouvelles de la Republique des Lettres* [of which the famous Mr Bayle was the first Contriver;] and who always has sought after every Opportunity of disobliging, by a miserable Return of * Revenge, a Person which never gave him the least Offence whatsoever; that Writer, I say, will clearly see, in our Remarks, on the *Diarium Italicum*, the ill Success of the Design he had, when, in giving an Extract of that Book, he affected to advertise the Publick, or those that read his *Nouvelles*, that I was the Person whom Father *Montfaucon* attacked and contradicted: For truly, this Father points at me, without mentioning my Name.

THE same Writer of the said *Nouvelles*, will acknowledge, that the Conduct he has used upon this Occasion only proves that he did not understand these Matters. If he had understood them, he would perhaps have turned his Reflections upon the false Arguments of Father *Montfaucon*, and not against me. Equitable Readers will consider then, that no Conclusions ought ever to be drawn from the satyrical Passages of the Writer of this Journal, against the Persons whom he takes the Liberty

* It would not be very advantageous, either for him, or other Persons whom he knows, if one should oblige him to explain the Reason of his ill Humour, &c. Si quis occentassit malum Carmen, five condisisset, quod infamiam facit, five Flagitium alteri, capitale esto; said heretofore the Laws of the Twelve Tables: They pronounced Sentence of Death, against these Sorts of Incendiaries, as well as against others.

to expose in it, after a disadvantageous Manner. His Maxim is, when he is in the Pulpit, not to do to others what he would not have others do to himself, according to the Precept of the Gospel: He ought then never to forget the several Things which he complains of in his Remonstrance, after a very lamentable Manner, to his Superiors, when he demands Justice of them, against an Author of a certain Writing, in which he pretends, that an ill Character is given of his wronged Person.

V. I HAVE also been told of two other Books, in which some Passages in my Relation are contradicted. In one of them, which is intituled, *Memoirs de Florence, de Modene, & de Parme*, or something like that: The Author, say they, excepts against what I have written concerning the Church called *San-Pietro in Grado*, between *Pisa* and *Leghorn*; and the Things that I have related about that Matter. He also pretends, against me, that the Tower of *Pisa* was made leaning on Purpose; because, says he, “ The Stories are upon an horizontal “ Plan:” But he advances what he has never seen, and what is not so; for I have viewed the Thing at two different Times. The Reader may see what I have written of these two Articles, in the second Volume of this Edition, *Pag. 260, &c. and Pag. 263.* This Writer conceals his Name. They have communicated to me a Passage of his Book which is so much the more singular, as the Author is a good Catholick, and great Friend to the Monks. We will insert here that Curiosity, to shew him
the

the Value we set upon his fair Ingenuity; and how far we are, by doing so, from any recrimination for his Criticisms. There are, says he, “ a great Number of Scholars in the University of *Bologna*, as well Laymen, as Priests of every Order; and it is for the Amusement, or Diversion of these Students, that there are at least Twelve thousand *Filles de joye*, [Whores] enrolled, and registered in the Book of their Society: Without reckoning the obliging Girls in great Number, who will not have their Names inserted in the Catalogue.” I place, adds he, the religious Order, and Friar-Students among those for whom the Diversion of Women is PREPARED, though the Thing is not approved of by his Holiness’s Vicars, &c.”

VI. THE other Book contains, as I hear, a Relation of what the Author has been able to observe, in his passing through some Provinces or States of *Germany*. This learned Man having an Occasion to mention somewhere the * Eleven thousand Virgins, he says that we ought to believe the History of them; and that he verily believes it, though it appears to him to be a little puzzling; † but he cannot fancy,

b 2

that

* There were, say they, Eleven thousand and eleven; but they commonly say, Eleven thousand for Shortness, as we say the *Septuagint* for the seventy two Interpreters.

† This Author doth not remember the numberless curious Histories of this Nature; which, however, he has certainly read in the Golden Legends of the Bishop of *Genes*, *Jacobus à Voragine*: In the Book of Conformities between *St Francis* and *J. C.* In the Christian Alcoran, by that Patriarch: In the pious Recreations, and

that the good honest Priests of *Verona*, Men of great Learning, to be so simple as to carry in Procession the *Afinine* Relick, which I mentioned, *Vol. I. p. 199.* though there is nothing more certain. His Zeal for the Church of *Rome*, of which he is a devout Member, has raised in him an Indignation at our exposing the Ridiculoufness of this fine Story, and that of the Worship which is paid with great Ceremonies, to the Skin and Bones of this four-footed Saint; who so gravely and miraculously transported himself from *Jerusalem* to *Verona*: And in this Passion, as he takes Care to hide his own Name, and to disguise that of his Bookseller, he vents himself, as they tell me, in very bold and pious ill Language. These Sorts of Writers that conceal themselves, in speaking against Truth and Decency, put me in mind of what *Barlæus*, one of our best modern Poets, says to them very elegantly.

and in those of *Angelin Gazée*: In the Gospel of the *Jacobins*; the *Cordon du Rosaire*; the *Proto-Evangelium*; the *Micropresbuticon*; the *Mirabilia Mirabilium*; the *Speculum Historiale*; the Collection by *Cæsarius*, and the History of *Gregory de Tours*; the *Glossarium Latinitatis* by *Du Cange*, upon the *Feasts of Asses, and Fools*; &c. &c. He does not remember the *Ass of Rimini*; the *Whale of St Maclou*; the *Dog of Corbie*; the *Sisters Grasshoppers*; the *Sisters Frogs*; and the *Brother-Wolf*; the Loin of Veal that was eaten and made whole again; *Thomas Becket's Bird*; the *Swallows and Mackerels* of Mr *St Bennet* and of *St Francis*, &c. &c. The famous *Stephen Pasquier* complains of placing Beasts upon the Altars, in the Room of *G.* [*Pasquier's Letters, Book X. Lett. I.*] What I might add of that p ofane, sacrilegious and monstrous Practice of the *Romish* Sect in *Portugal, Spain*, and other Places, is afterwards quoted from a Book of a zealous *Roman Catholick*, printed at *Paris*. See *Vol. II. Part I. p. 355*, in the Margin.

*Si vis latere ut sordidissimus Cimex ;
Ut Aranea ; ut Locusta vepribus densis ;
Ut Coluber ; ut sub turribus malus Bubo ,
Latere perge ; dummodo hoc feras dici ,
Odisse Tenebras Optimos , Malos Lucem .*

I SHOULD end here with the Apostrophe of good *Barlæus*, if in order to give the Character of our Critick in a material Point, I did not think fit to transcribe some of his own Words. * I had rather, says he, “ to give a pious and “ consenting Faith to what is told me, than to “ bear the Trouble of waiting for any Conviction, before I come to any Determination.— As this Philosopher is Master of himself to believe any thing that he pleases without Proof, we must not much wonder if he denies also what he has a Mind to deny without Reason. After his venting abundance of Choler against those that laugh at certain Relicks, and rebuke severely some superstitious Practices, he recollects himself, appearing very thoughtful, and expects no less, says he with Concern, “ than that they will “ not spare him, when they come one Time or “ another to criticise upon his poor Book:” But however pray see, dear Reader, how he is now spared: *Molto vale, e poco costa, à male parole buona risposta.*

IF the Difference of what is commonly called † Religion, has put three or four such Wri-

* They assure me, that these are his own Words, in *Part II.* p. 82. This Book, say they, is written in a Style whose frequent and singular Irregularities are very diverting, as well as the greatest Part of the Observations in it. This anonymous Author carefully hid, courageously takes upon him to censure the States-General.

† See *Vol. II.* p. 460, and the twenty Pages following.

ters into an ill Humour with me, and made them take some unjust Liberties in their little Satyrs, the World will give me Leave, I hope, to say here, that I may find a great deal of Comfort, in having a Number of grave and good Authors, that have been pleased publickly to honour me with * some Approbation. I dare not here give a List of all those that came to my Knowledge, tho' I could † justify my Conduct in doing so by many Examples; and even maintain it upon the Principle of a just Gratitude: But I cannot forbear taking Notice in particular, of the obliging Terms in which Mr *Addison* has been pleased to express himself, in his Preface to the ingenious and learned Relation that he has published. For if, it is not honourable to be praised by those that are not Praise-worthy themselves, as saith our || *Balzac*, 'tis also impossible not to find a just Satisfaction in the advantageous Testimonies, that are given us by Persons of Wit, and Merit,

* I see that *Monsieur de Fresnoy*, whose very good Book is just come to us from beyond Sea, is one of the most favourable: But I wish he had not made a mistaken Complaint of our Dealing with his Catholicks. To speak freely, his best Way was to have concurred with us, and all those, some of his own Sect, who are endeavouring to discredit such Superstitions, rather than to countenance them. See *Méthode pour étudier l'Histoire, par Mons. Langlet du Fresnoy, Docteur en Theol. A Bruxelles; 1714.*

† Neque enim vereor ne instantior videar, cum de me aliorum judicia, non meum profero. *Plin. Secund. Lib. ix. Epist. 23.*

|| After *Cicero*: Ea est profectò jucunda Laus quæ ab his proficitur, qui ipsi in Laude vivunt. *Ep. ad M. Cat. Fam. L. vi.*

THE
P R E F A C E
TO THE
First *FRENCH* Edition.

WHEN I undertook the Voyage described in the following Letters, I resolved to keep an exact Journal of the most remarkable Things that should fall under my Observation ; and some of my Friends having engaged me to communicate my Remarks to them, from Time to Time, my intended Journal was insensibly changed to Letters.

I WILL not trouble the Reader with an Account of the Reasons that oblige me to suffer this little Work to appear in Publick : But, perhaps, it will not be improper to inform him, why I thought fit to send it abroad in it's native Dress. The Style of the Letters being concise, free, and familiar, was also in all respects most suitable to my Design. When an Author undertakes to give a particular Description of any Subject on which he writes, he is obliged to acquaint his Reader with all it's Circumstances, and to omit nothing that relates to it. But there is a very wide Difference between an exact Description of a Country,

try, and the Remarks which a Traveller may think fit to communicate in a Letter.

So that if it be objected, that I have forgot to mention several Things that deserved to be taken Notice of, I shall content my self with making this short Reply, that, he who promises nothing, cannot be justly accused of forgetting any Thing. These are familiar Letters, in which I do not in the least oblige my self to insert all that might be said of the Places mentioned in them: Only I relate what I have seen or heard from Persons of unquestioned Credit; and, in short, what I thought fit to mention.

If it be further pretended, that I treat of some Things which were generally known before; I answer, That if all those who repeat the Observations of others must be condemned without Mercy, by the same Sentence most Books that are extant must be doomed to the Fire: For the new Discoveries of a whole Age would scarce fill a small Volume. Every Man has a different Way of expressing his Thoughts, and of representing the Subjects of which he treats; which allows him the Privilege to move the Business again. But not to insist on that Plea; the Reader will find in these Letters an Account of Things that happened in my Time, and of some late Alterations, which I cannot be supposed to have borrowed from those who wrote before me: So that the Book, which I now offer to the Publick, may justly claim the Title of a new Work. And I'm confident, it will be acknowledged as such, by
all

all unprejudiced Persons, who shall consider, either that I have added several new remarkable Circumstances, or that I have established Ideas that are more exact than those I had received from the Relations of others; or, that I give a quite different Account of the same Subjects that they have represented, before I spoke of them. And though I could not wholly omit some Passages that had been formerly taken Notice of by other Authors, without spoiling the Connexion of the Parts of my Work, and depriving the future Traveller of Part of the Advantage which I hope he may receive from it; yet, upon a careful Examination, it will be found that many of my Observations are really new in all Respects.

I COULD not leave the Places through which I passed on the Road, without examining and enquiring into the most remarkable Things that were to be found in them, and without giving some Account of them. But since the main Design of our Voyage was to see *Italy*; and since I have chiefly insisted on Observations I made of that Country, I thought fit to give that Title to the whole Work, which agrees properly to the principal Part of it.

OF those who travel into *Italy*, some have made it almost their only Business to enquire after it's Antiquities. Others have applied themselves wholly to the Study of Painting and Architecture. There are some who minded nothing but Libraries and Cabinets of Curiosities. And others spent their Time in visiting Churches and Relicks. But my Curiosity

sity was more universal, and would not suffer me to confine my Enquiries to one Subject; which gives my Letters the Advantage of Variety, which, I hope, will not seem unpleasant to the Generality of Readers.

WHEN I found myself under a Sort of Necessity to consent to the Publication of this Work, I thought myself obliged to make it useful to those who should afterwards undertake the same Voyage: And therefore I have inserted several Passages in these Letters, which I did not think fit to mention when they were only directed to particular Friends: And, in Pursuance of the same Design, I have subjoined an Appendix at the End of the Book, containing Advices, or Instructions to a Traveller.

To satisfy the Desires of those with whom I entertained a Correspondence during my Travels, I was forced to give them an Account of every Thing that I observed, without omitting even the least considerable. But since the Curiosity of most Readers extends not so far, I was soon persuaded to comply with those who advised me to cut off several Passages in my Letters, which perhaps would not have been esteemed deserving the Reader's Attention. For those who have the Happiness to be Masters of an universal Wit, and of an equally solid and nice Judgment, are capable of making Advantage of every Thing, and are usually sooner pleased with them, than those who are less beholding to Nature for the liberal Distribution of her Favours towards them. If it be still urged, that I have left several Passages
which

which might have been cut off with the rest; I must beg Leave to tell those pretended Critics, that they are very much mistaken, if they imagine that nothing ought to be admitted into Works of this Nature, but what is great and important. These are neither Sermons nor Negotiations of Embassadors; and that which might be justly called a Trifle in a Discourse upon a lofty Subject, deserves another Title in such a Relation as this, and especially in a Letter. Besides, there are some mean and seemingly trifling Things, which, for all their Meanness, are yet very pleasant and diverting. The Publick has received some Relations very favourably, which take Notice of the smallest Circumstances, not forgetting even the Signs of Taverns; neither indeed is it just to oblige a Traveller to relate nothing but Prodigies. 'Tis true, he ought not to fill his Journal with insipid Observations; but there is hardly any Thing on which an exact and ingenious Person is not capable of making Reflections.

I HAVE observed, that those who speak of *Italy*, are usually full of Prejudices, in Favour of that fine Country. Most young Travellers being persuaded, that they shall find there an infinite Number of surprizing Rarities, go thither with a Resolution to admire every Thing they meet: And all the Relations we have of it, seem to have been designed for Panegyricks. The Fame of that Part of the World has been raised so high, and so strongly established, that 'tis esteemed an unpardonable

able Crime to lessen it's Reputation. The Grandeur, for Example, and the almost infinite Magnificence of the celebrated City of *Rome*, with the ancient Charms of *Bajæ* and *Capua*, inspire the Generality of Mankind with a Veneration for a few Pieces of Marble, which are the only Remainders of their Ruins; tho' 'tis certain, that those Places, if we consider them in their present Condition, are not at all preferable to a vast Number of others, which are not so much as taken Notice of in the World. But there is also another Reason, which doubtless contributes very much to confirm Travellers in their Prejudices; and that is, the usual Manner in which the *Italians* speak of every Thing in their Country. 'Tis certain, that the People of that Nation have so much Fire in their Imagination, and their Phrases are naturally so strong and significative, that they are sometimes apt to speak of Things with too much Force. 'Tis true, they have many soft and gay, not to say apish and childish Expressions; but when they change their Style, they are apt to run to the other Extream, and, on a sudden, lose themselves in wild and unnatural Hyperboles. This Humour of the *Italians* by Degrees infects those Strangers who reside among them; and in Conjunction with their former Prejudices, prompts them to make long and lofty Discourses on the most inconsiderable Subjects. The Observation of this Fault in others, made me very careful to avoid falling into the same Errors: I examined Things coolly, and suffered those perpetual Admirers

mirers to evaporate into sublime Figures, and Exclamations of Wonder, without regarding their pompous and superlative Expressions. But though I had not the Complaisance to admire every Thing which they extolled, I hope I shall not have the Misfortune to be accused of being possessed with a Prejudice, opposite to that which I blame in others; for the equitable Reader will easily perceive, that I take Pleasure to do Justice to those Things as well as to those Persons which I think deserve Praise.

I WROTE these Letters without consulting the Authors who have treated of the same Subject before me: For besides that the Hurry of travelling made such a Design impracticable, I could not have received much Benefit by it, since, as I intimated before, I intended only to relate what I saw, or learned, without engaging in a particular and exact Description of the Country. I thought fit to make this ingenuous Declaration, that if any Passages in this Work be found to be inconsistent with the Relation of others, I may not be accused of taking Pleasure to contradict them; for I only give a sincere and natural Account of my own Observations, or of what I heard from Persons of unsuspected Credit, without the least Design to offend any Man whatsoever.

I HOPE every candid Reader will make a Distinction between those Things which I affirm positively, and those which are ushered in with a *'tis said*; though even in these Cases I have related nothing but what is grounded on
the

the general Opinion, and was never contradicted by any with whom I have had Occasion to converse: Tho', after all, I would not be obliged to warrant the Truth of these common Reports, which very often prove to be common Lies.

To avoid the Confusion occasioned by the various Length of * Leagues and Miles in *Germany*; I usually express the Distance of Places by the Number of Hours that are commonly spent in travelling between them; and if at any Time I make use of the Word League, I understand an Hour's Journey. The *Italian* Miles are generally known, and need no Explication; only the Reader may take Notice, that two Miles in *Piedmont* make almost three after the ordinary Way of reckoning; and that the Miles of *Lombardy* are the shortest of all. I shall only add, that when I measure any Distance by a certain Number of Paces, I mean the Steps I usually make in walking.

* According to Mr *Casimir's* Calculation, the *Italian* Mile is Five thousand *Roman* Foot; and the *English* Mile Five thousand four hundred and fifty four.

According to the Calculation of Mr *Picard*, of the Academy of Sciences, a Degree contains twenty great *French* Leagues; and Leagues at Sea: Twenty five common Leagues: And twenty eight *Parisian* Leagues and a Quarter: Sixty three *Florence* Miles and $\frac{7}{80}$; and Threescore and thirteen *English* Miles and $\frac{7}{100}$.

THIS PREFACE was added to the Former, in the Third French Edition of these LETTERS, in 1698.

SEVERAL Persons to whom I communicated the Intention I had to enlarge this new Edition, being of Opinion, that, as my Reflections had appeared defective, in respect of what they call Politicks, and the Government of those States through which I have travelled; and that I have scarce taken any particular Notice of the Libraries, nor of the Manners and Customs of the People; they therefore thought it would not be amiss to insert several of those Things in those Additions. However, the Reader finding, notwithstanding this Advice seemed reasonable, that I have not closely followed the same, will doubtless expect that I should say something here in Justification of my Conduct.

To observe in general, that a State is monarchical or democratical, that a Prince has such or such Prerogatives, that there are in the Republick a certain Number of Councils, composed of certain Persons, &c. this, without any farther Particulars, is flat, insipid, and
useless,

The following Pages taken out of the Two last French Editions, had been forgot in the English, by inadvertency. See Vol. II, pag. 218, &c.

The second PREFACE.

useless, when one speaks of neighbouring, and consequently known Countries. And to give Account of the Things secreted, one must make it his particular Business, and endeavour to represent all Things exactly; as Monsieur *Amelot*, for Example, has described the Government of *Venice*. But doubtless, a Man who travels through forty or fifty different States, in twelve or fifteen Months Time, has neither Time nor Conveniency to undertake such a Task; and it would be very unjust to exact such a Thing from him. A Stranger ought not, nor is not able to dive into the Maxims and Interests of Princes, or the mysterious Intrigues of the Ministry; because he can very seldom, if ever, meet with an Acquaintance that is able or willing to give him a right Information of those secret Things. A Traveller has a thousand other Things upon his Hands, and has not the hundredth Part of the Time required for such an Enterprize. I know how it hath happened to several Persons, who affecting to be Politicians; in that Regard, have precipitately delivered the chimerical Speculations which they have credulously taken upon Report. We must then leave such Penetrations to those who have Time and Conveniency to search into Secrets; as for Example, to Embassadors, and other publick Ministers, who reside in the Places, send their Spies, wheedle some, and bribe others with Money. It is, in my Opinion, very imprudent to meddle with such Things, and

The second PREFACE.

xli

run the Risque of saying nothing, but what's
* false, or uncertain.

* Se ques-
to fosse ve-
ro, non lo
farebbe il
Popolo.

THE World then can expect but little, upon this Sort of Politicks, from those who travel as we did. But it is true, that in the Opportunity which presents itself to them in the Courts of Princes, to observe certain Circumstances, and even, sometimes, new and singular Adventures, they may make Use of these Sorts of Things, by the skilful and judicious Applications which they may make of them. But those Strokes, that ought to be very delicate, are not always perceived; and as every Body does not see them, it often happens, that those whom we had in View, in our secret Censure, either do not really feel any Thing of what touches them; or else, they make as if they did not perceive it: so that one may say, in both Respects, that *Narratur Fabula furdo*; witness the *New Telemachus*. And one may even say, that these Reflections, notwithstanding the Dexterity of him that makes them, irritating those that are concerned in them, become frequently more hurtful than they are profitable. I leave it to the understanding Persons to judge of the several Things they will meet with in these Letters, concerning this Sort of political Reflections.

☞ I WILL here add by the By, that it is a very great Error in Abundance of Persons, to imagine that those that lead a private Life,

ought never to concern themselves with the publick Affairs of their Country. Every one ought to act more or less, and to contribute according to his Power, towards the general Good, in his Sphere and Condition. Private Persons have no other Way than that of Request, and Representation, unless they love that of Flight better; but it is lawful for them to speak, either by Petitions, or by Advice: And if what they say, be reasonable, they ought to be hearken'd to: For it is an Axiom of the natural Right, among all Nations in the World, that *Quod omnes tangit ab Omnibus tractari debet*. Whoever has a Right to the Sun, and the Air, whether he be an Hermite, or a Minister of State, has also a Right to use his Endeavours to support the publick Good, as being one of the Members of the Body: 'Tis his Duty to do so, for his own just Interest. Peace and War are the Affairs of every Citizen, as well as of those who are at the Helm of Government. The Fleets are his Fleets, and the Armies are his Armies, since he contributes towards them; and since upon their good or ill Success, depends either his Ruin or Prosperity: If the Prince's Ear ought to be open to hear either his Complaints, or his Evidences, or his Discoveries, it is reasonable it should also be open to his good Council; and then Politicks, and Religion, that is to say, what regards the Tranquillity of the present Life, and the Happiness of the Life hereafter, are the two great Employments of the

Mind

The second PREFACE.

xliii

Mind of those that are wise. Men pass their Days lamentably in the Search after Things which are vain, how fine soever there Appearance may be; and let alone those that are necessary.

I SHALL here take Notice of another Rashness, of which many Travellers are guilty: They frequently presume without any Examination, or sufficient Information, to ascertain the Revenues of Princes; after they have rid Post through some Part of their Dominions. To pretend to decide such Things, when there is not the least Probability that one could have informed himself of them, is to love rather to be heard by simple and ignorant People, than to acquire the Approbation of sensible Men.

THE Libraries are not so inaccessible as the Closets of Kings and Privy-Councils; for they are commonly publick: but yet they do not expose all their Rarities to the View of every one. All Manuscripts are not to be seen by all Comers: And they often refuse, particularly in *Italy*, or at least shun to shew a Traveller, if he has not a very strong Recommendation, those Things from which they believe any Advantage may be drawn against the *Roman* Religion. I have endeavoured two several Times to see an *Anastasius* which is certainly in the Library of St *Ambrosius* at *Milan*, and wherein I know is to be found the History of Pope *Joan*. But having been obliged to answer to the Question, *Quid sentis de Fide Catholica?*

Catholica? That is to say, *Of what Religion are you?* Or rather, not having answered any Thing, they told me, that that Manuscript was not to be seen. If one therefore would make some Discoveries, or draw some curious Collections from the Manuscripts that are in the Libraries, he wants Time and Conveniencies which those who travel, as it appears by the Date of my Letters that I have done, cannot obtain. He must have a great deal of Leisure; he must get a particular Acquaintance with the Library-keeper; he must not be suspected by him, especially if Matters of Religion be in question; and besides, he must meet with a true Library-keeper, that is to say, with an officious and learned Man; whereas, commonly, if he stays but a little while, he is received at first by a Sort of Door-keeper, who hath neither Understanding, nor any particular Knowledge of the Library; and who is always frowning and gaping till he has received the *Testons*, or the *Julios* that are usually given him. Who shall impartially consider this, will, I hope, in some Measure be contented with what I have been able to give him, and will not upbraid me with Reproaches; which would be the more unjust, because if I have made no better Advantage of the Libraries which I have seen, I am the greatest Loser. Neither will they draw an unreasonable Consequence from the little Knowledge that I could have acquired of them, against the other Observations which

I have

I have made, and of which I speak positively, as if I could not be better informed of one Thing than of another. There are some Things that must be sought after to know them, and that, with Care and Pains; there are some Things that must be enquired after, which are easily found; and there are others, that offer themselves to View, so that one has no other Trouble than to look upon them. 'Tis true, that I have scarce pried into the first, for want of Time, and other requisite Means; but it was easy to me to come to the Knowledge of several of the others; and above all, to consider and to describe what has presented itself to my View. For this Reason I carefully made a Distinction in the Beginning of this Book, between a Description and a Relation.

As to what relates to the Manners and Customs of People, 'tis plain, that if one designs to do them Justice, and to speak nothing of them but the Truth, he must have had much Conversation with those of whom he undertakes to speak; and above all, if he intends to descend to Particulars. That which has made me very circumspect, and very close upon this Point, is the ill Judgment that I see many People have made in the Relations they have published. For Example, if Dr *Sprat*, late Bishop of *Rocheſter*, had been asked about what *Sorbiere* hath said of the Manners of the *English*, and of several other Things which that Traveller hath observed in *Eng-*
land,

* In his
Survey of
France.

land, he would have said, that that Man fancies Chimeras, and knows not, most Times, what he says. And if one should ask *M. M.* what he thinks of what *D. P. H.*—— hath * writ of the Customs of the *French*, he would have still a less Esteem of him than the Doctor had of the other. To speak sincerely, 'tis pity that that Man, who is otherwise learned, and deserves good Esteem, should be so blinded with innate Prejudice against the *French*, that he conceives but wrong Notions of them. He judges of every Thing that is done in *France* by what he finds upon his Arrival at *Diepe*: And his Antipathy being constantly working on him, like a burning and raging Fever, one may see that it is against his Nature, when he is forced to speak well even of those who have done him Kindnesses; and that he is in his Element, when in general, and according to his Custom, he speaks ill of all. I never met with any Man so terrible upon this Point, tho' at the same Time, I have seen few People but who are sick of the same Distemper when they come to speak of the Manners and Customs of foreign Nations. I dare say, that the Silence which I have almost always observed upon this Point, does not proceed from the Fear I have had of the ill Effects of my Prejudice, being, I believe, as much upon my Guard, as any Man can be, against that Enemy of Reason and Truth; and my Exile having on the other Hand made me sensible enough, that I have no particular

cular Country here below: But I thought, that not having had Time enough to consider those Sorts of Things attentively, I could not undertake to speak much of them without running the Risque of falling into many Mistakes.

I AM also upbraided with other Neglects. I have scarce met with any Body but who has told me, that I had forgot something very remarkable; or that I have spoke very indifferently of some Things that deserved great Praises. I answered those People, *First*, that I had forgot nothing at all, seeing I had not undertaken any Description, as I have already given Notice enough: And, *Secondly*, I have represented to them, that it was none of my Fault if their Fancy was so depraved as to look upon common Things as if they were so many Wonders. Thus, when a *German* of *Frankfort* seemed to me to be very much surprized, that I had taken no Notice of the new *Lutheran* Church there; and that a *Swiss* of *Bern* testified as great a Surprise, that I had not made the least Mention of the Sculptures on the Portal of the great Church there, so much admired by the thirteen Cantons: I told the first, that if I had been obliged to mention all the Edifices that I had seen, which much surpassed the *Lutheran* Church at *Frankfort*, both in Largeness and Magnificence, I must have enlarged my Book to several Volumes: And I desired the other to consider, that those Sculptures that the common People of *Switzerland*

land extol so much, were but in very little Esteem with People who understand these Things. Every one commonly has a good Opinion of what is his own, and of what he has at home; of what he has admired, or heard to be admired from his Infancy: Or, one praises that which he knows to be most deserving, without informing himself if there be any other Thing more Praise-worthy than what he knows. Thus, a Clown, who has never been out of his poor Cottage, fancies that the old ruined Castle of the Lord of the Manor, and the old Tapestry which has hung there an hundred and fifty Years, in Spite of Rats and Spiders, are the finest Things in the World. It is not the same with a Man who hath been a little abroad. When one has seen many Things of the same Nature, he takes no Notice of some of them, and speaks of others by the just Comparison he makes of them together. If I should praise the Churches of *Antwerp* so very much, where should I find Terms for those of *Rome* and *Naples*? One must therefore distribute Praises according to the different Merit: He who never saw a Steeple but that of his own Village, must not say, that it is the highest in whole World.

SOME People have also said, that there are many Things in this Relation, which, according to their Judgment, are not so important as to deserve to be mentioned. I thought I had said enough in the Preface, that precedes this, to prevent such an Objection; but I desire
the

the Reader to peruse what I have further added, to remove these Censures, in my Letter to Mr *Waring* at the End of the First Volume.

MOST of the young Gentlemen who are sent by their Parents into *Italy*, are Children who think more of eating, playing, and sleeping, than to enquire much about Rarities. Those who are of that Humour need no other Advice but this, to carry good Wine, a Bed, and Cards along with them; or rather, not to go from home, where they can have all those Things more conveniently than in any other Place. But there are some others who are of a much different Disposition, who love to instruct themselves carefully in every Thing; and who passionately seek after all possible Means for their Instruction; and greedily embrace the same, when found. The Object stirs up their first Desire, and excites such a Curiosity in their Mind, that they would willingly swallow down all the Books that treat of Towns, and other Places which they visit, to be exactly and the more informed of them. 'Tis for their Sake, that I have added abundance of Things in this new Edition; and particularly in the Advices which I had already given to Travellers; hoping that those Things will be satisfactory to them, and save them a great deal of Time.

I DON'T believe it is necessary to enlarge myself very much here, to give the Reader an Account of several new Pieces, which he may find at the End of these Volumes. The Division
of

* This is
said of
the third
French
Edition.

of the * three Tomes, having thro' Inadvertency, been made very unequal, the Bookseller desired me to give him something to add to the least, in order to make it near as big as the two others. The Truth is, that my first Design has been to satisfy him: But here I cannot but be persuaded, that this Mixture of Things, which have all Relation to some one of those mentioned in the Body of the Work, and which serve to confirm or illustrate them, will be as favourably received as any other. I had a Mind to have added a short Dissertation upon the Unicorn, upon Account of what I have said of that pretended Animal, when I mentioned the famous Cabinet of M. *Settala*. But I understand, as I am writing this, that the Impression of the Book is finished, so that I find myself obliged to refer it to another Time. I shall only tell the Reader here, that I was deceived with *Olaus Magnus*, and some others, when I gave the Name of *Horn*, in the first Edition of this Book, to that which was really the Tooth of a Fish. For I don't think that *Camerarius* is in the right, to embrace the Opinion of *Bodin*, who believes, that the Teeth of the Elephant itself ought to be called Horns; because, as he says, their Root proceeds from the Brain. Therefore that Thing which is vulgarly called the Horn of the Unicorn, is a Tooth, and comes out of the Jaw-bone of a Fish, which is very well known in the North Seas, by the Name of *Towak*, as *Olearius* says. And we must not confound this Fish with an-
other

The second PREFACE.

li

other that has a Sort of straight Horn in the Middle of his Forehead, and which is described by many Naturalists and Travellers. By this I acknowledge the Error I have been drawn into ; but after all, persist in what I have already said, that the Unicorns are nothing but Chimera's. I know that Messieurs *Bartholin*, the Father and the Son, who are, equally curious and learned, have endeavoured to prove the Existence of that Animal ; and I have considerably read what they have writ of it : But, I hope, they'll give me Leave to say the same of their Proofs and Reasons, as I have taken the Liberty to say of those of *Blondel* against the Shee-Pope.

 *THAT Woman puts me in mind of a Thing which I shall willingly insert here, seeing it now offers itself, and which may be reckoned one of the strongest Arguments to convince the World, that the Female Pope is not a Chimæra like the Unicorn. 'Tis an Abstract of the Chronicle of the ancient Monastery of Canterbury, founded by the famous * Augustin, who was sent into England by Gregory the Great, and also was called the Apostle of Kent. Immediately after the Year 853, in the Catalogue of the Bishops of Rome, the Chronicle mentions these Words,*

* He was afterwards made Archbishop of Canterbury.

Hic obiit LEO Quartus, cujus tamen anni usque ad Benedictum tertium computantur, eò quod Mulier in Papam promota fuit.

AND

The second PREFACE.*AND after the Year 855.**JOANNES.* Iste non computatur, quia
Fœmina fuit.*BENEDICTUS* Tertius, &c.

AN English Divine of extraordinary Learning and Merit, hath lately writ a Book, which is not yet printed, to prove that there was a female Pope, wherein he makes use of the Strength of this Testimony admirably well; and makes it appear, that those belonging to that Monastery had a frequent and intimate Commerce with Rome: And that those Words which I have just now quoted after him, were registered at the Time specified by the Date.

As the Additions in these Two Volumes, have been made at several Times, we see now it has happened through Forgetfulness, that some few Matters, or Reflections almost the same, have been brought in twice; for which small Mistake, we beg the Reader's Indulgence, and desire him not to take these two or three Kinds of Repetitions, as if they had been made with any Design: And especially that which concerns a modern Author, in the Second Volume; Pages 22, and 597.

A NEW
 VOYAGE
 TO
 ITALY

To D. W. Esq;

LETTER I.

S I R,

HOLLAND is a Country so near, and so well known to yours, that I should, perhaps, have said nothing of it, had not your express Commands obliged me to it. In Compliance therefore with your Desires, I will endeavour to give you an Idea of this uncommon Country; with some particular Remarks concerning the Cities I shall have occasion to see. But I must first tell you, that there are so many Things in *Holland* that deserve to be seen by every curious Person, and can hardly be seen any where else, that I think it impossible you should decline making a Voyage thither. The Passage over is but short, and you will have

V O L. I. B a thousand

a thousand Opportunities to render it convenient. Therefore, being persuaded, that you will not fail, one Day, to satisfy so reasonable a Curiosity, I shall not entertain you so largely as I might, with an Account of those charming Provinces, wherein I have formerly, for some time, sojourned.

As we approached these Coasts, we perceived, even at the nearest Distance, the Tops of the Trees, and of the Steeples, as if they issued out of a Land sunk under Water; for *Holland* is universally flat and low, as a continued Meadow. It is cut into Canals and large Ditches, to receive and drain the Waters, which otherwise would make the Land too moist; and there are but few Places that can be ploughed. A Country like this is not naturally habitable; yet Industry, constant Labour, and the Love of Profit, have brought it into such a State, that there is not in the World, one so Rich, and so well peopled, proportionably to it's Extent: * Some affirming, that the little Province of *Holland* alone, contains more than Two Millions and Five Hundred Thousand Souls.

* *Puffendorf*. Others pretend that the Seven Provinces together do not contain more

than Two Millions of Inhabitants. It is difficult for a private Person, and especially for a Stranger, to be well informed of these kind of Things. See *Vossius*.

† The United Provinces have one City of the first Rank, viz. *Amsterd. m.* Above Twenty

of the second Rank, which may be compared with the great Cities of *France*, after *Paris* More than Thirty of the Third, which are equal to *Parma* and *Modena*. Above Two Hundred great Boroughs, and more than Eight Hundred Villages. *G. L.*

|| There is no less Curiosity and Neatness in their Ships, than in their Houses. This Cleanliness extends throughout: You may find it in the Stables, where the Cows Tails are tyed up with a little Cord to the Roof, lest they should defile themselves. They wash all, and scour all the Walls, Moveables, dUtenils in the Houses. It would be well if they could wash the Water it self, which is, indeed, very thick and nasty in many Canals.

to

to keep their Houses neat and fine, both within and without, they wash them, and paint the very Bricks over from time to time ; so that they always look new. The Doors and the Windows are commonly of hewn Stone or Marble ; the Inside of the Shops, and lower Rooms, even with the common Tradesmen, are also generally lined with fine square *Delft* Tiles. All the Glass-Windows shine like Crystal : Every Window hath it's Shutters, which being usually painted red or green, make altogether a Mixture most pleasant to the Sight.

THE Streets are so clean, that the Women walk abroad in Slippers all the Year. The Canals are often adorn'd with two Rows of Trees, which make a delightful Shade, and a lovely Walk on each side of the Streets. This is, in some measure, a general Idea, not only of the Cities, but also of the Towns and Villages ; for the same Order and Neatness is to be seen throughout.

THE most usual way of Travelling, is by the Canals ; and nothing can be more convenient. The Boats are drawn by Horses, and go off at Set Hours. You are seated as quietly in them as if you were at home, and sheltered both from Rain and Wind : So that you may go from one Country to another, almost without perceiving that you are out of the House. When the Canals are frozen, the Skates and the Sledges serve instead of the Boats ; and this new way of Travelling is a new Pleasure. Those who slide skilfully on Skates, will out-run the Post-Horses, and even some will undertake to go a League in less than Ten Minutes. Thus you see how commodious the Canals are, but this is not the only Use : For they serve to drain the Waters ; and are also useful for Traffick, and the Carriage

of Goods as well as Persons. The Earth which they take out, raises the Banks, and makes the Ways more convenient for those who travel on Foot; they serve both for Inclosure and Ornament. In some Places they have some sorts of Fish.

ABUNDANCE of Things are naturally wanting in *Holland*: But foreign Countries plentifully supply them with Corn, as well as Wines, and all the other Necessaries and Conveniencies of Life. All the World knows how far their Trade extends: And it may well be said, that as it partly gave the original Strength to this State, so it is still it's principal or only Support. Every Man in *Holland* is a kind of amphibious Creature, equally accusom'd both to Sea and Land. I

* The Number of Vessels, in the common Opinion, is I remember I have read in a good Author, That this sole Province hath more * Shipping than all the rest of *Europe*.

esteemed so great, that it is thought to equal all the rest of *Europe* together. *Card. Bentivoglio*. *Puffendorf* saith the same; and others have written, that the United Provinces have more Ships than Houses. I cannot think any Person hath exactly calculated them; every one speaks as he imagines, or hath heard; so that little heed, is to be given to Discourses of this Nature.

IT is true, that if, on one side, the Sea is the Cause of all the Riches of *Holland*, it must also be confess'd, that it hath sometimes caused terrible Damages. It is stopp'd with Banks of Earth, which they call Dams, and all Care imaginable is taken to maintain them. They have Mills to empty the Water, and use all imaginable Industry to prevent Mischiefs, or to remedy it when it happens. Yet some Places of these Banks are often broken, and the Inundations have made most furious Ravages. So that, with respect to

† On the 17th, of April 1420. or 1421. *vid. Chronicon Gerbr.* One

hundred thousand People were drowned at *Dort*, and thereabouts. 1446, There were Fifteen Parishes drowned, *Seb. Munster*. The Sea carry'd away 121 Houses of the Village of *Scheveling*. *An. 1574. J. Parrival*. At present the Church is near the Sea, whereas formerly it was in the midst of the Village.

Torch

Torch invert. *That which feeds me kills me.* This is the fatal Mischief of *Holland*, a dreadful Inconveniency, of which all that can be said is, That they labour to help it as much as they can; but, after all, they can never restore the drowned Cities, nor the Lives of many Thousands of Men, who have, from time to time, perished by these Deluges.

I r is not without some Regret that I disturb your former and more pleasing Idea's; but I fancy that, to comprehend Things well, we must know both what's for, and what's against them. This Defect is not accompanied with many others. 'Tis true, the Air is no where very good. Sometimes in the fairest Weather it suddenly becomes cold, and this unequality admits of no great Difference between the Summer and Winter Cloaths. * The Impositions are great, which partly cause the Dearth of Victuals: But the People of this Country, who are born under that Yoke, and whom their great Trade hath made live at ease, scarce think of it. I confess I should not long admire those continued Meadows of which *Holland* is composed: They seem fine enough for a few Hours, but one grows weary of their perpetual Uniformity: And I am persuaded the Variety of your Country of *Kent* must please you better.

* The Gabel of Salt is the least considerable; Salt costs but Two-pence or Three-pence the Pound of sixteen Ounces. The greatest Imposts are on Wine, Beer, and Corn.

WE were at once surprized and charm'd at the first thing which we observed at our Arrival at *Rotterdam*. This City having this singular Qualification, that many of it's Canals are broad and deep enough to receive the greatest Vessels; nothing can be compared with the pleasant Mixture of Chimnies, Tops of Trees, and Streamers of Vessels. One is astonished at the Port to behold so beautiful a Confusion; and can hardly tell whether it be a Fleet, a City, or a Forest; or

rather fees what is seldom heard of, a Meeting of those three things, the Sea, a City, and Land.

ROTTERDAM. ROTTERDAM was not reckon'd as one of the Cities of the Province called *Principal*, because it hath not been always in such a flourishing Condition as it is at present ; yet, without doubt, it ought to be esteemed the second of the first Rank, whereas now it is but the first of the second. It's Port is very commodious and fair, being always filled and encompassed with Shipping, and it's Trade increases daily. It is large, populous, rich, and pleasant, and as I mention'd before, with few Exceptions. Since the Country is flat, I need not tell you that the Cities are so too.

THE Magazines for the Equipping of Ships, the Town-house, and that of the Bank, are very fine Structures. When we went to see the Glass-house, we found them at Work on little enamell'd Bowls, and I know not how many Children's Baubles, with which they drive a great Trade amongst the Savages. Also near this, we saw the curious Works in Paper of the *Sieur Van Vliet* ; as Ships, Palaces, and whole Landscapes in a sort of *Basso relievo* ; all, as they say, done and in-laid with the Point of a Pen-knife.

* 1687.

THERE are at * present two *French Churches* at *Rotterdam* ; which the Magistrates take a particular Care to see furnish'd with Ministers of exemplary Merit. It is certain, that this City is become famous for it's learned Men, as well as for it's Trade and Beauty. It is from hence we had that useful and esteem'd Work, *Les Nouvelles de la Republique des Lettres*. I might even say, a Work which is very much to be lamented, since the Indisposition of the Author gives us reason to fear he will be no more able to apply himself to so painful an Undertaking ; I am inform'd,

that

that Mr *Basnage de Beauval* intends to continue it. He is endow'd with a great deal of good Literature and extraordinary Wit, and all the Sagacity that is necessary to make a right Judgment of Books.

THE brazen Statue of *Erasmus* is in the Place called the Great Bridge. This Statue is on a Pedestal of Marble, encompassed with Rails of Iron. *Erasmus* is in a Doctor's Habit, with a Book in his Hand. Hard by, you may see the House in which he was born; it is very little, and the following Distich is written on the Door.

*Ædibus his ortus, Mundum decoravit Erasmus,
Artibus ingenuis, Relligione, * Fide.*

They erected his Statue in Wood, *Anno* 1540. One in Stone, *Anno* 1557, and at last that of Brass; (which is to be seen at present) *Anno* 1622.

* Nicodemica.

THERE are so many Opinions concerning the Time both of the Birth and Death of *Erasmus*, that it has seemed absolutely impossible to Monsieur *Bayle*, to decide so intricate a Controversy. Those who made the Inscriptions that are to be seen on the Pedestal of the above-mention'd Statue, tell us, that he was born *October* 28, 1467; and several other Authors are of the same Opinion. But notwithstanding the Regard we ought to have to the Credit of this Inscription, I must own that I am not convinced by it; and perhaps I may, at another time, give you the Reasons that make me question its Authority in this Point. The Epitaph at *Basil* (which, by the way, is falsely cited by several Persons, tho' it may be very easily read) runs thus, MORTVVS EST IIII. † EID. IVL. IAM SEPTVAGENARIVS. AN. A CHRISTO NATOM.D.XXXVI. This *Jam septuagenarius* is a loose way of Expression; nor do I know that any Person has fixed the Time more particularly. However, 'tis certain this Illustrious Au-

I read it several times over, and copied it with Care.

† Instead of *ID.* or *Idus*.

See the whole Epitaph hereunder, in the Artic. of *Basil*.

thor was born at *Rotterdam*, and not at *Turgaw*, as some have written ; and 'tis no less certain, that he dyed at *Basil*, and not at *Friburg*, as *Parri-val* affirms, after several others. *Monconys* assures, us, tho' I know not upon what Authority, that 'twas *Erasmus* who invented the Use of Turf. 'Tis at least a Hundred Years ago since *Julius Scaliger* wrote, that Three hundred Years before, they burnt Turf in *Holland* ; and it would be a difficult Task to prove, that the Use of it was not yet earlier.

LECKER-
KECK.

BEING, for some Reasons, induc'd to go to a Village called *Leckerkeck*, three small Leagues distant from hence, upon the River *Leck*, I will impart to you three or four small Curiosities I observed there.

THE Lord of the Place told us, That the Salmon Fishing, the Fifth part whereof only belongs to him, yielded him formerly Twenty thousand Livres *per Annum*, and oft-times more. And that the Salmon having taken another Way, by degrees, that Revenue is so strangely diminished, that for several Years it has scarcely defrayed the Charge of the Fishery ; so that that Gentleman would have given it over, if he had not been obliged to maintain his Right. Formerly also the Salmon swarm'd before *Dort* in such Multitudes, that the Maid-Servants of that City made their Bargains, according to the common Saying, not to be compelled to eat it above twice a Week ; but at present they are rid of that Trouble.

WE went to see a Country-woman there, who, last Year, was brought to bed of Six Sons : There were Four of 'em baptized, and the eldest of 'em lived Four Months. This is very true.

A MAID of the same Village carried a Musquet Seven Years, without being discovered.

She

She went always by the Name of *La Bontè*, by which Name she was mustered; and at present she is a Servant in the House of the Lord of that Place.

SOME Years since dyed in this Place *Gerrit Bastiaansen*, a Fisherman, who was Eight Foot high, and weighed 500 Pounds, tho' he was very lean. We were in his House, the Doors whereof are very high, and where they shewed us some of his Cloaths.

INSTEAD of entertaining you with an Account of the pretended Foundation of *Rotterdam* by one *Roterius*, Son to a King of the *Sicambri*, mentioned by *Trithemius*, in his History (I had almost said *Romance*) of the Origin of the *Gauls*; I shall take this Occasion to advertise you, once for all, that I'm resolved to take no Notice of such uncertain and unattested Stories which may be justly ranked among Fables. The *Roter*, or *Rotter*, is a little River that falls into the Canals of *Rotterdam*; and, doubtless, gives it's Name to the City: But whether this River takes it's Name from the pretended *Roterius*, or from some Town that he had formerly built near this Place, is a Question which I leave to be decided by those who have either Leisure or Inclination to examine such Controversies.

I OBSERVED one Thing in this City, which is too singular to be forgotten. The Tower of the great Church, which leaned to one side, was set up streight, as you may see by the Inscription engraved on Brass, at the bottom of the Tower on the Inside. It is in *Dutch*, but I send it you in *English*.

IN the Year 1651, the 25th of September, they began to open the Foundations of this Tower, and they drove in huge Piles round it, because the said Tower lean'd upon the great Nave of the Church, on the North-East

ROTTERDAM. *A New Voyage* Vol. I.

East Side : They streightened it about Three Foot and a half, from the North-East to the South-West, and by this Means it became firm and upright : This was finished in the Year 1655, the 22^d of April, by Nicholas Jeremy Perfoons, Architect.

'TIS a high and massy Tower : So that this nice and bold Undertaking was of very great Consequence to those People that dwelt near it. The great Steeple at *Delft*, which is pretty near the same Figure, leans also on one side : But I know not whether they would be willing to run the Hazard of the like Workmanship : In that case, the Inhabitants towards whom the Tower leans, would do well to remove themselves out of it's reach. *Dion Cassius*, in the Sixteenth Chapter of the Life of *Tiberius*, relates something like it, and that the Architect was ill rewarded for his Pains and Ingenuity.

THE Post-Hour obliges me to finish this Letter : Be persuaded, that I will omit nothing which I believe proper for your Satisfaction. And if my Leasure will not always permit me to give you a particular Account of every thing, assure yourself, that whatever I write shall be without Partiality, and founded upon careful Information. I am,

Rotterdam, Octob. 6.
1687. *New-Style.*

S I R,

Yours, &c.

L E T-

LETTER II.

S I R,

WE came from *Rotterdam* to *Delft*, in less than two Hours, by the *Rotterdam Boat*. *Delft* holds the third Rank in the Assembly of the States of *Holland*. I will give you no other Description of it than what I have told you of the Cities in general, the Idea of which you must always call to mind. They shewed us the Tomb of Prince *William*, who was * *Assassinated* in this City. I cannot forbear sending you the Epitaph of that Great Prince; the Restorer of Religion in the *Low-Countries*, and the Founder of the Republick: And I do it so much the more willingly, because this Monumental Inscription is seldom to be met with, in the Relations that have been given of this Country; which, perhaps, proceeds from the Difficulty of reading it. The Tomb, worthy of that Hero, is in the new Church.

DELFT
Built Anno
1075, by God-
frey the Crook-
Backt Duke of
Lorrain.

* By Balthasar
Gerard, or Se-
rach of
Franche
Comte, Anno
1584. The
Prince was
52 Years old.

D. O. M.

Et

Æternæ Memoræ

GULIELMI NASSOVII

*Supremi Aulæ Aulæ Principis,**Patriæ Patri:**Qui Belgii Fortunis suas posthabuit,**Et suorum**Validissimos Exercitus, Ære plurimum privato,**Bis conscripsit, bis induxit.**Ordinum Auspiciis Hispaniæ Tyrannidem propulit,**Veræ Religionis Cultum, avitas Patriæ Leges,**Revocavit, Restituit:**Ipsam*

Ipsam denique Libertatem tantum non assertam

MAURITIO PRINCIPI

Paternæ virtutis Hæredi, Filio

Stabiliendam reliquit.

Herois verè pii, prudentis, invicti,

Quem Philip II. Hisp. Rex, Ille Europæ Timor, timuit ;

Non domuit, non terruit :

Sed impio Percussore, Fraude nefandâ, sustulit.

Fæderat. Belg. Provinc.

Perenni Memoriz Monum.

P. C.

You may also see the Palace of the Stat-holder, the Grand Place, and the great Hospital, with the Garden.

THE arsenal and the Town-House are the principal Buildings which they shew to Strangers. It is but a good League from *Delft* to the *Hague*, following the Courſe of the Canal. You paſs not far from *Reſwick*, and *Voorburg*, which are very pleaſant Villages ; and all along you meet with Houſes of Pleaſure, Walks, and delightful Gardens.

WE ſcarce meet with any Hiſtorian that mentions the City of *Delft*, without ſpeaking alſo, with Admiration, of what was obſerved not very long ago there, of two Storks (the Male and the Female,) who, after many fruitleſs Endeavours to ſave their young ones that were in their Neſt on the Top of a Chimney, the Houſe being on Fire, reſolved at laſt to cover them with their own Bodies, tho' with the Hazard of their Lives, even to defend them from the Flames, or elſe to periſh all together. I could eaſily maintain the Probability of this unqueſtionable Fact, by a great many other well attested ones, that I have met with in Hiſtory ; but I ſhall only here take Notice of two Things: The one is, That from thence came the Πελαργίδει Νόμοι which *Ariſtophanes* ſpeaks of, as alſo the Αντιπελάργειν. The other is, That the Word *Stork*, in the Holy Language,

Language, is derived from one of those that signify *Benignity, Kindness, Mercy*, as being the true Characters of that Creature. St *Ambrose*, and all the Naturalists as well as he, call it *Pia Avis*.

T H O' the *Hague* has some of the Privileges H A G U E. of the Cities, yet it is put in the Rank of the Boroughs, because it is not walled, and sends no Deputies to the Assembly of the States-General: Yet we may say, that, in respect of it's Largeness and Beauty, it deserves as much Honour as the best Cities.

* T H E Prince of *Orange* resides here, (1687) *The late Kin and keeps a very fine Court. Here the States- of *England*. General † assemble, and the Ambassadors, and † You may see other Ministers of Foreign Princes, have their the Place of Residence. The People are more polite and this Assembly, and the other fociable than in other Places: The Coaches are Hall, where the States of numerous: The Houses and Walks are very the States of fine, and the Air is very good. In a word, 'tis *Holland* meet. most certain that the *Hague* is an enchanting Place. The Wood is one of it's chief Ornaments: For, as I told you, it tires one to see nothing but Meadows; and therefore to walk The *Sieur Resnerus*, a Gentleman of *Zealand*, who dwells at the in a Wood in *Holland*, gives a double Satisfaction. You have also the Walk by the Sea- *Hague*, hath a Cabinet, where among other side to the Village of *Scheveling*, whither you *Hague*, hath a Cabinet, where among other Things, are a great number of very curious Shells. may go in Half an Hour, by a strait Path-way cut cross the Downs. There is a good Fishery at *Scheveling*. There you may see a Chariot with Wheels and Sails, which the Wind drives by the Sea-shore; so firm and even is the Sand on that Coast.

B E T W E E N the *Hague* and *Scheveling*, there is a little House of Pleasure belonging to || Since created Mr *Benting* ||, who is very well known to you. A Earl of *Portland*. Grand Pensionary of the *Hague* (he that was Monsieur de *Wit's* Predecessor) weary of the Affairs and Business of the World, caused this little fine House

House to be built, with very delightful Gardens, and retired thither ; and as he was both a Philosopher and a Poet, this Solitude agreed much better with him, than his former State of Life. He named this Place *Sorgvliet*, (pronounce *Sorflit*,) that is to say, *Out of Care*. A Term equivalent to the *Curifugium* of *Emmanuel Tesoro*, and gives us the same Idea as that of the famous *Pausilipus*.

Stet quicumque volet potens

Aulæ culmine lubrico,

Me dulcis saturet Quies, &c.

Seneca.

[THIS same Place has received several Improvements and Embellishments, since it's being in the Possession of it's new Master.]

THE Situation of the *Hague* deserves indeed, in a peculiar manner, to be distinguished from that of any other Place in *Holland*, because of the Variety of it's Landscape, having the Wood on the *North*, the Meadow on the *South*, some Arable Lands *Eastward*, and the Downs and Sea to the *West*.

IT's Trade is inconsiderable, in respect of the Cities, which have Havens, or great Manufactures ; yet a great deal of Business is transacted in this Place. Besides, there are many rich and noble Families which live on their Revenues or Employments in the Army, or Court.

THE great Concourse of Persons of Quality, is the Cause that it is always furnished with Masters, requisite for the Instruction of young Gentlemen in all sorts of Exercises. The Academy especially is in great Reputation. There is one of the finest Manages I ever beheld, and the Rider is a very skilful and honest Man.

THE Prince of *Orange* is lodged* in the Palace of the ancient Counts of *Holland*. To speak Truth,

* The Chapel of this Palace now is made use of for the French Church.

Truth, there is nothing extraordinary in this Palace. That which is called the * *Old Court*, where the Princes of *Orange* formerly dwelt, is a more regular building. † The Houses of Pleasure are very beautiful.

* Now belonging to the K. of *Prussia*.

† In the Neighbourhood of the *Hague* is *Honflaraye*, *Riswick*, and *La Maison du Bois*.

We had the Curiosity to go on purpose to the Village of *Loosduynen*, to see the two brazen Basins, in which, 'tis said, the Three hundred Sixty-five Children of the Countess of *Heneberg*, Daughter to *Florent*, the Fourth Count of *Holland*, were baptized.

This History is to be found in *Erasmus*, *Vives*, *Guicciardin*, *Christova*, *Camerarius*, *Scriverius*, *Guill. Heda*, *Guy Dominick Peter*, Author of the *Annals of Flanders*, and in many others, who speak of this Birth, as of a thing very well attested; and, as they believe, true. The *Annals* relate, that the 365 Children were baptized by the Bishop *Don William*, Suffragan of *Triers*, and that both they and their Mother died on the same Day, which was *Good-Friday*, *Anno 1276*.

Surius, *Garon*, and divers Chronologers, relate an History of a Lady of *Provence*, called *Irmentrude*, Wife of *Isembard*, Count of *Altorf*, who being brought to bed of Twelve Sons, would have caused Eleven to be drowned in the River. They add, That *Isembard* meeting the Woman which carried them, asked her what she had in her Basket; the Woman answered, They were little Whelps, which she went to drown. *Isembard* was resolved to see them, and having discovered the Matter, he took the Children and put them to Nurses, and when they were grown up, presented them all alive to his Wife, in Memory of which, saith the History, or the Story, that Family assumed the Name of *Whelps*, which it still retains.

J. Picus Mirandulanus II. writes, That a Woman of his Country, named *Dorothy*, brought Twenty Children into the World at two Births, Nine at one, and Eleven at the other. See the *Prodigious Histories* of *P. Boaisluau*. *Albertus Magnus* speaks of a *German* Woman, who was brought to bed of One Hundred and Fifty Children. It would be no hard matter to produce a considerable number of like Examples, which some think true, and many false.

J. Picus Mirandulanus II. writes, That a Woman of his Country, named *Dorothy*, brought Twenty Children into the World at two Births, Nine at one, and Eleven at the other. See the *Prodigious Histories* of *P. Boaisluau*.

Albertus Magnus speaks of a *German* Woman, who was brought to bed of One Hundred and Fifty Children. It would be no hard matter to produce a considerable number of like Examples, which some think true, and many false.

You know what hath been said of this Lady; || *Camerarius*, that having reproached a Beggar-Woman for a Grave and Learned Author, relates many Instances of the Efficacy of such Imprecations. *Medit. Hist. To. 1. l. v. c. 6.*

same

same Day bury'd in the Church of *Loisdun*. This History is described at large there, in a great Picture, on the Sides of which the two Basons are fixed. We must not forget that the Boys were named *John*, and the Girls *Elizabeth*. *Marcus Cremerius* relates, that a *Polonian* Lady, the Wife of Count *Virboflaus*, upon such an Imprecation, was brought to bed of Thirty-six Children.

I AM loth so soon to part with the *Hague*, which, without Contradiction, is a fine pleasant Place; but I must say something of *Leyden* and *Haerlem*, before I finish my Letter. Think not, that when you leave the *Hague*, and come to *Leyden*, you fall into a desert Country; every thing hath it's Value, and that of *Leyden* is not small. 'Tis true, all the Cities of *Holland* have a sort of dazzling Beauty; and we cannot praise one, without saying so much of it, that we want new Expressions for the other. Nevertheless, I should be glad to be able to give you some new Idea of the Beauties of *Leyden*.

LEYDEN,
an ancient
City.

THIS City hath not so many Coaches as the *Hague*, nor so much noisy Business as *Rotterdam*: But perhaps it's Quiet is far more charming. It is a great City; but, however, Repose reigns there; and in it you may enjoy all the Sweetness of a Country Life. 'Tis no wonder to observe an extraordinary Neatness, where there is so little Business and Disturbance. Nothing comes near that of it's Houses; and we may compare it's fine Streets to so many Alleys of a well adorned Garden. Yet it must be confessed, that the Inhabitants of *Leyden* would willingly consent, that their Streets should be less clean, and that they would sustain a little more Trouble, on Condition they could be Masters of a good Haven. I have heard Projects have been contrived about it; but 'tis said, that their Land
lies

lies so low, that they dare not give the Sea a Passage : So that the Woollen - Manufacture makes the greatest Trade of this City.

Y o u know * *Leyden* is very ancient, and there are still left some Marks of it's Antiquity. But that which at present renders it most Famous is the † University. They commonly carry Strangers to the Physick-School ; and in the Anatomy Hall you may see a great number of Skeletons of Men and Beasts : Many natural Rarities, and other Curiosities ; as Plants, Fruits, Animals, Arms, strange Habits, Pictures, Mummies, curious Works, Urns, Idols, &c. I fear you would hardly give credit to the Story of a *Prussian* Peasant which is there Painted : He had swallowed a very large Knife ; so that they were forced to cut open his Stomach to get it out, after which he lived eight Years.

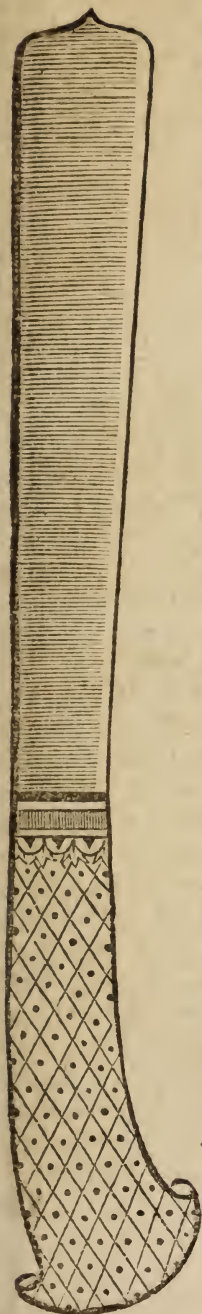
hath divers Privileges : 'Twas founded Feb. 8.

H E R E is the Shape and Bigness of that Knife (as it is there drawn) as near as I could guess at it at some Distance, not being able to reach to measure it ; I am sure I have rather lessened, than enlarged it : At the side of it, is written *Andreas Grunheim Boroffus, Annorum 22, deglutivit Cultrum hujus magnitudinis, Anno 1635, 29 Maij.* It is added, that *Dani. Schuabius* took out the Knife the

* Some believe that the Burg is a work of the *Romans* : Others attribute it to the *Saxons* : but *Jo. Scaliger* pretends it was built by the Counts not above four or five hundred Years ago. There is a Labyrinth on the Top of the little Mountain, which is agreeable enough, as also a Well.

† The number of Scholars is fifteen hundred or thereabouts. The University

1575. *Daniel Beeker*, hath published an account of that Accident, with curious Reflexions, under the Title of *De cultrivoro Prussiano*.



ninth of *July* following, in the Presence of such and such Physicians, whose Names are there mentioned. The Knife, to my Knowledge, is still kept in a Cabinet of Rarities at *Konigsburg*.

* This Knife was swallowed by another Peasant in *Bohemia*, An.

1602. It having been nine Weeks in his Stomack, they cut it out safely.

I have seen an Account of the * like Nature, in the Emperor's Cabinet at *Vienna*.

IN the Midst of the Hall is an unfortunate Thief, whom they derided to Extremity, after they had hanged him. They fixed his Skeleton a Straddle upon that of an Ox, because he had been a Cow-stealer: They made Shooes of the Skin of another Thief, and a Shirt of his Bowels.

THE Physick-Garden is not far from hence.

A great number of Rarities are still to be seen in the Gallery of this Garden, and in the Cabinet called the *Indian-Cabinet*, to which this Gallery leads. I observed, among other Things, an Ape, and a Cat, which came into the World with

† There are many flying Cats in the Province of *Malabar*.

Tassoni.

|| On one side of this Coin is this Inscription, *Hæc libertatis ergo*; and on the other, *Pugno Pro Patria*. Every seven Years there is a Tragedy represented, relating to that famous Siege.

† Wings: The Hand of a Mairmaid: A Stare with long Ears; a *Vegetable Priapus*, which is a very curious Plant: A Monster which issued out of a Hen's Egg: A || Piece of Money of Past-board, made at *Leyden*, when it was besieged by the *Spaniards* in 1574. And a Serpent brought from *Surinam*, on whose Skin are several natural Figures, which resemble some *Arabick* Characters. I make this last Observation, because our Guide very much admired this little wonder of Nature. But to speak freely, I find nothing singular in this, no more than on the Back of common Mackerels, or in the *Greek* Letters, which are formed, as some fancy, by the Turnings and Windings of the *Meander*. There is so universal, and so odd a Diversity of such Conformations in the World, that 'twould be easy to find the like Figures on the first Thing we meet with, if we would give our selves the Trouble to look for them.

THE greatest part of the Animals, Insects, and such other Things, are hung up in Vials fill'd with certain transparent Balsams, by which they are preserv'd from Corruption.

THE Library which was founded by *William I.* Prince of *Orange*, has been considerably encreased by those of *Helmannus Secundus*, *Philip à Leydis*, and the famous *Joseph Scaliger*, who has left to it, at least two hundred Manuscripts in diverse Oriental Languages.

GOING out hence, we went to see the great Church, which is a vast Pile; and afterwards we took Boat for *Haerlem*. But before we proceed on our Voyage, I must needs give you some account of the unfortunate Destiny of the *Rbine*, of which there are some small remains at *Leyden*. The Glory of other Rivers encreases proportionably to the length of their Course; but this great and famous River, dwindles to nothing, and is utterly lost before it comes into the Harbour. After it hath been constrain'd to divide it self at Meeting with the *Skenk* Fort, where one half of it's Waters take the Name of *Wabal*: The *Yssel* robs it * of another great part, a little above *Arnheim*. Yet it goes on to that City, tho' much weakened; and at seven or eight Leagues from thence is again oblig'd to separate at the City of *Düerstede*: It's principal Branch there takes a new Name, and is called the *Leck*; and the poor little stripped Rivulet, turns to the right, retaining still it's Name of *Rbine*, and passeth on to *Utrecht*, where it is divided a fourth time. The *Vecht* breaks off at that place, and takes it's course to the *North*: And the little thread of Water which is yet called the *Rbine*, passeth quietly to *Worden*. It comes to bid it's last farewell to *Leyden*, and faintly finishes it's course, by losing the small remainders of it's

* It is to be observed, that the branch of the *Rbine*, which takes to the right, a little above *Arnhem*, and carries the Name of the *Yssel*, is not properly the *Yssel*. It is a Chancel which *Drusus* digged, and brought near to a place now called *Doesburg*, to make a communication at this place between the Waters of the *Rbine* and the *Yssel*.

Waters, in two or three Canals, without having the Honour to enter into the Sea. The *Scamander*, the *Simois*, and some other renowned Rivers, which are not worthy to be compared to the *Rhine*, have met with the same reverse of Fortune: The whole surface of the Earth is subject to continual Alterations. These Catastrophes put me in mind of what *Ovid* says,

*Vidi ego, quod fuerat quondam solidissima tellus,
Esse fretum; vidi factas ex æquore terras, &c.*

WE are not ignorant of the cause of the *Rhine's* Fate; it was an Earthquake which shook the Downs, and * filled the Mouth of this River, and forced it to return to seek a new Passage. The *Leck* was then scarce worth notice, but the Waters of the *Rhine*, which were driven back and overflowed the Country, swelled, enlarged, and deepened the *Leck's* Chancel; and the entrance to the Sea hath ever since been shut against the ancient course of the *Rhine*. This poor River, which I had seen running the greatest hazards in the Lake of *Constance*, and throwing it self down the Precipice, near *Scaffhausen*, at last, loses both it's Reputation and Waters, at the Village of *Catwick*.

'Tis related by several good Authors, that the Tract of Land called *Zeeland*, was at that time divided into the divers Islands we see now: and that those Lands, Woods, and Meadows, that were between *Amsterdam* and the *Texel*, were overflowed and covered with those Waters now remaining, and known by the Name of the *Zuyder-Sea*.

THEY still preserve somewhere in *Leyden* the Board of the famous Taylor † *John Bocolde*, called *John of Leyden*, (because born there) Head of the *Anabaptists*, King of *Munster*, &c.

IT is near five Leagues from *Leyden* to *Haerlem*, HAERLEM. but the Villages and pleasant Houses which you see on the right and left Hand all along the Canal, make the way seem short. *Haerlem* is large and very agreeable; and there is even one Conveniency in it that is wanting at *Leyden*; for it's Waters are quickened, by the little River *Sparen*, which joins it self to it's Canals, and gives to some a course, and to others some Circulation. The Linen, and Tape which are made at *Haerlem*, have for a long time been it's chief Trade: But I hear that at present they have a great Manufacture of silk Stuffs. * The Great Church, and the Town-house, are the stateliest Buildings: And it's Wood of tall Trees, with it's long and strait Walks, is one of it's principal Ornaments.

* It was dedicated to *S. Bavon*. It is the largest in all the Province.

IT boasts to have given Birth to *Laurence Coster*, who, if you will believe them, was the first Invention of Printing. But you know, Sir, that *John Guttenburg* of *Strasburg*, disputes that Invention with *Coster*: and that the pretended Conjuror, *John Faustus* of *Mentz*, will give place to neither. And besides, this Invention is attributed to *John Mantel*, and to *Conrad* and *Arnold*, Brothers, and Burgeses of the same City of *Mentz*; as also to *Peter Scheffer*, *Peter Gernsheim*, *Thomas Peterfon*, *Lawrence Jensen*, a second *John Guttenburg*, and several others. 'Tis strange that History is so intricate, and entangled with Fables, that we cannot discover the Truth of so late a Transaction: But if you consider the Nature and Circumstances of the Thing, you will soon perceive the Cause of this Confusion. For the Reason why we find the Names of all those Printers in the Books that were first printed at *Haerlem*, *Mentz*, *Spire*, *Strasburg*, and other Places, is because they were all Partners; and those who contributed to

the Charge, resolv'd to have a Share in the Glory. 'Tis probable, that every one of them claimed the Honour of the Invention; and since the Controversy could not be easily decided, even at that time, 'tis not reasonable to suppose, that we should be able to give a clearer View of it at such a Distance.

THIS new Secret was quickly divulged, and the Invention was communicated to the principal Cities in Europe. I will not pretend to give an account of the Persons by whom it was propagated: Such an Enquiry would engage me in a new Labyrinth, for the Imitators make sometimes more Noise than the Inventers. Nor is the Time of this Invention less uncertain than the Author: I verily believe, that every Year is mentioned as being the first *Epocha* of Printing, from 1420, till near the End of the same Century. * *Coster*, as far as I can perceive, had the greatest Share in the first Invention; but neither he nor *Faustus* was the Author of the finest and most useful Improvement of it. For they engraved their Characters in Wood, as it is sometimes used at present, so that every Plate became useless, † as soon as the Impression was finished, since the Letters could not be separated. The Way of casting Letters was not invented till some Years after; and I think the Honour of this Invention is almost unanimously ascribed to one *John Mentel*. *Aldus Manutius*, that learned *Venetian* Printer, found out the *Italick* Characters, which perhaps received that Name from the Country where they were invented. He was also the first who printed in *Greek* and *Hebrew*. I shall conclude this Digression, with observing, that as there is nothing so advantagious, which is not attended with some accidental Inconveniencies; so the Invention of an Art which was
so

* There are no Books of *Faustus's* Impressions so ancient as those that have been Printed by *Coster*.

† The advantage of these Plates was in their being always ready for new Impressions.

so useful to the learned World, ruined the Trade of those who lived by transcribing Books.

AMONG the divers Rarities which are to be seen in the Town-House of *Haerlem*, they keep, with particular Care, in a Casket of Silver, and wrapped in Silk, the first Book (according to those of *Haerlem*) that ever was printed: It's Title is *Speculum humanæ Salvationis*: It hath many Figures. The keeping of this Book is entrusted to several Magistrates, who have every one his own Key of the Place where it is, which renders it not easy to be seen. The Statue of *Laurence Coster* is likewise to be seen in this Place. The following Inscription was put in Letters of Gold, on the Door of his House, with these Verses:

Since the first Edition of this Book, I have been informed that something has been altered there.

MEMORIAE SACRUM.

Typographia Ars Artium omnium Conservatrix
hic primùm inventa circa annum, 1440.

Vana quid Archetypos & Præla Moguntia jactas?

Haerlemi Archetypos Prælaque nata scias.

Extulit hic, monstrante Deo, Laurentius Artem;

Dissimulare, Virum, dissimulare Deum est.

If what *Trigaltius*, and other Travellers have said, be true, that Printing is of so antient Usage in *China*, it is very probable, that those who first made Use of it in *Europe*, were but Imitators of them. *Guy Panciroll* does affirm it, and Count *Tavernier* assures us, that the *Persians* have not yet the use of Printing.

Moscardo, who quotes him, seems not to question the Truth of it. * *Mezeray*, our famous *French* Historian, is also of the same Opinion, in the Life of *Charles the VII.* And all those who have written concerning the Kingdom of *China*, agree in that Point; chiefly † *John Mendoza Gonzales*, who tells in his History of that

* The *Turks* will not allow the Use of Printing, no more will the *Persians*, nor other eastern Nations, except the *Chinese*.

† An *Augustin* Friar of *Toledo*, Bishop of *Popaian* in *America*, and afterwards of *Sisari*.

* More than in
all England.

Country, that he had seen a *Chinese* Book printed 500 Years before printing was known in *Europe*. I know that the Accounts we have of these remote Countries, are not always to be depended upon; most being stuffed with ridiculous or impossible Stories. Such I take the Description the famous *Marco Paulo* has given us of the City of *Quinsay*; whose Circuit, says he, is an hundred *Italian* Miles. It has One Million Six Hundred Thousand Heads of Families, that is to say, about * Eight Millions of Souls; twelve Thousand stone Bridges, which are so broad and high, that the biggest Ships sail under the Arches, without striking down their Masts; a Palace ten Miles round, wherein are twenty magnificent Apartments; in each of which Ten thousand Persons may conveniently live. This is so extravagant, that one would be guilty of too gross a Credulity to believe it; but on the other Hand, we should be as unreasonable, if we did from thence deny our Belief to Facts probable in themselves, and duly attested. Likely Sir *William Petty* had no great Faith in this Author, for else he would not have said, and endeavoured to prove, that *London* is the largest, and most populous City in the World.

Meyer, *John de Beka*, and several other Historians report, that in the Year 1403, or 1404. a Mermaid was brought to *Haerlem*, which, by a furious Tempest, was thrown on the neighbouring Shore: That they accustomed her to eat several sorts of Meat, but her principal Food was Bread and Milk; that they taught her to Spin; and that she lived many Years. Others write, that this Mermaid was sent from *Embden* to *Haerlem*. *J. G. à Leydis* adds, that she would often steal away to return to the Water, and that she had
an

an odd Kind of Speech (* *Locutionem ejus non intelligebant, sed nec ipsa nostrum intellexit idioma.*) • (They did not understand her Speech, And that she was buried in a Church-yard, because she had learned to † salute the Cross. He also says, that he knew Persons that had seen her. † In the Year 897. there was

a very devout Dog at *Corbie*, who assisted at Mass with great Modesty, and in all the decent Postures. He Religiously observed Fast and Fast Days, and bited such Dogs who pissed against the Walls of the Church, or barked during Divine Service, &c. *Paulini. Vid.* the VI Volume of the *Nouvelles de la Republique des Lettres*.

WE might have again taken the Conveniency of the Canal that runs streight from *Haerlem* hither, but it being a little too late when we came from thence, and we willing to get hither as soon as we could, we thought it better to make use of a *Chariot*. The Carriage was a little uneasy, because those *Chariots* are not hung; but to make amends, they went a great deal swifter than the Boat. I am,

S I R,

Amsterdam,
O^r. 15, 1687.

Yours, &c.

LETTER III.

S I R,

'T WAS not without some Regret, that I sent you my last Letter from *Amsterdam*, without giving you some Account of that famous City: But I fancied I should do well to refresh my Memory with it's Idea, that my Relation might be more exact. In the mean Time, I intreat you to remember, that I did not promise to give you an intire Description of any Place: It

AMSTER-
DAM.

It would require a long Continuance in Places of which I speak, to observe every Thing that is Remarkable in them, and a large Volume to write all.

AMSTERDAM is without Doubt one of the most beautiful, rare, and important Cities in the World; and 'tis certain, that it answers in every Point, the great Reputation it has: But that one should be more surprized with it's Beauty, it would be best not to have known before-hand, the other Cities of *Holland*. I confess, that after I had seen the Haven of *Rotterdam*, and the Beauties of the *Hague* and *Leyden*, I was but little surprized at the first Sight of *Amsterdam*: I found nothing there which might much distinguish it from those other Cities. Nay, I must freely tell you, that the Multitude of Carts and Sleds, whose Number increases daily by the vastness of Trade, so cumber and dirty many of the Streets, that it is not very pleasing to those that immediately come from other Towns, which can shew more Neatness and Tranquillity.

THERE is no Comparifon to be made between the Greatness of *Amsterdam* and *London*, since, according to the late Calculation, there are seven or eight hundred thousand Souls in *London*, and *Amsterdam* contains not above Two hundred Thousand, even tho' so great a Number of *French* Refugees are lately settled there. Nevertheless, *Amsterdam* yields not to any City in the World for Riches, or Extent of Trade. You know the * *East-India* Company alone is so powerful, that it hath made Head against Princes, without interrupting the Course of it's Traffick. 'Tis equally foreign to my Design, and beyond my Capacity, to give you a particular Account of the prodigious Trade of this City; but I cannot

There are some Streets which are clean enough.

* This Company was established in 1594.

cannot forbear acquainting you, with the Character I received of it some Days ago, from one of the principal Merchants of this Place; and I wish I could reach the Force of his Expressions. Know, said he, that you are now in the perpetual Fair of the Universe. The Number of our Ships is much superior to that of our Houses: They bring us from all the Corners of the World, all that the Creator has produced for the Pleasure and Profit of Mankind. The other Harbours in our Provinces have each a particular Commerce; but we comprehend all. *Amsterdam* is the great Magazine of *Europe*; and if there were not a *London* in the World, we might say without Vanity, that there was not any City that durst pretend to rival us in Trade.

THIS famous City is all founded on Piles in the Midst of a Marsh: It is built on the South of the River *Ye*, whose Mouth is an Arm, or a Or *Tye*. little Gulf of the *Zuyder-zee*, on which the prodigious Number of Ships resembles a vast Forest.

THE * Fortifications are not slight, and besides, there are Arsenals, and Sluices, to drown all the Country about: So that it may be justly accounted a very strong Place. † The Town-House is a stately Fabrick of hewn Stone; it's Length is One Hundred and Ten Paces, and it's Breadth Eighty Four. They assured me, that the Foundation cost as much as all the Superstructure. It's Architecture is highly esteemed, yet I fancy it ought to have a fair Gate, instead of those low and narrow Doors, which debase the Entrance into this most splendid Palace; it were also to be wished,

* Twenty-six Bastions. The Ditches are eighty Paces broad, deep and full of running Water; the ordinary Garrison is eight Companies of 200 Men each: the Captains must be *Amsterdammers*. Besides, there are 60 Companies of *Burghers*, of 250 Men each. The Gates are shut at 9 o'Clock. They are partly guarded by the Citizens, and partly by the Garrison. The Keys are put into an Iron Chest, in Custody of the Citizens, and the chief Burgomaster keeps the Keys of the Chest. G. L.

† It is said this Building cost three Millions.

that

that the open Place before it were more neat and regular. Here are kept the vast Sums of which the Fund of the Bank is composed. The Doors are Proof against Petards; and for the greater Security, a certain Number of Burghers walk the Rounds every Night.

* It is called the New Church. It was formerly dedicated to St *Catharine*. The Organs cost One hundred thousand Crowns. The Tomb of *Ruyter*, is a Piece worth your View. They designed to erect a very high Tower by the Church, but that Work was never perfected, because the Building sunk as fast as they raised it.

THE * principal Church, is not so large as those of *Leyden* and *Haerlem*. It is to be considered, that *Amsterdam*, about Four hundred and fifty Years ago, was only a Village of Fishermen: And this so renowned City, in our Age, was but in a very indifferent Condition when the Church, of which I am speaking, was built. In it they shew you the Pulpit, and tell you that it, toge-

ther with it's Canopy, cost Twenty thousand Crowns. It is made only of Wood, of *Gothick* Carving, very full of Ornaments. On the glass Windows of this Church, is painted the History of the Emperor *Maximilian* the Second, who † honoured the Arms of the City with an Imperial Crown, in Acknowledgment of the good Offices he had received from it. The Kings of *Spain* have granted to *Madrid*, *Toledo*, *Burgos*, and several other Cities, the Privilege of bearing a royal Crown over their Coats of || Arms:

† Anno 1488.

|| Or, One Pale Gules, charged with three Salteers Argent.

** It is a square Building, erected An. 1671. Notwithstanding the Inquisition against the Jews in *Spain* and *Portugal*, a

They have also conferred the same Honour upon several Families; and particularly, *John Cervallone*, Baron of *Oropeza*, received this Favour from *Charles* the Fifth. The *Portuguese Jews* here are extraordinary rich, and their Synagogue is a ** stately Building, whereas that of the *Highbutch Jews* is but mean and contemptible.

Portuguese Jew (*Don Jerome Nunez de Costa*) was Agent of *Portugal*, at *Amsterdam*. And another (*Don Emanuel de Belmont*) Resident of *Spain*. This last received the Title of Count from the Emperor.

As we went along they brought us to one of the * Houses of Correction for the young De- * Rasphuys. bauchees; where they are constrained to work: There was one in a dark Cellar, where he pumped incessantly, without which the Cellar would have been filled with Water in a quarter of an Hour, and he, by Consequence, in Danger of drowning. Every one hath his Occupation and Task, which he must punctually perform under the Penalty of whipping. Some are there for their Lives, others only for a Time. There is also the like † House for *Courtesans*, but they treat them with less Severity: This House is not very full. It is a double Misfortune to about a Score of poor Creatures who are kept in this Prison to do Penance *per force*, while some thousands of their Comrades have their Tails at liberty: For, to speak the Truth, if these unhappy Recluses have deserved such a Treatment, it is most certain, that there are many others in the Town, who deserve it more than they, tho' they are not thus shut up.

They have abolished the use of the Pump, since the first Edition of this Book.

† *Spinhuys*.

THE *Roman Catholicks* have the same Liberty here, which they enjoy through all the Dominions of the States: But I can assure you, that their Number is not near so great in this City, as some would persuade us. I had the Fortune to discourse with a very intelligent and curious Person, who hath examined this Matter; and he affirms, that the *Roman Catholicks*, and other Sectaries together, do not make a fourth Part of the Inhabitants of *Amsterdam*.

A Modern Author, who lived a long time at *Amsterdam*, writes, that there are in that City about 13000 *Roman Catholicks*, and

as many *Lutherans*, 4000 *Anabaptists*, 80 Families of *Armenians*, 50 of *Quakers*, 450, or more, of *Portuguese Jews*, 100 of *High Dutch Jews*, *è molti Particolari che vivono senza Religione*. There is a Chapel for the Sons of the Church of *England*; and two English Meetings: One of *Presbyterians*, and the other of *Independents*.

I KNOW

I KNOW not whether you have heard of a kind of Convent of Nuns, called * *Beguines*, who are still tolerated here: There are a great many of them in the *Spanish Netherlands*. But Because I believe you are not acquainted with this sort of Society, I will give you the Character of it in few and general Terms: It is composed of Maidens or Widows who have no Children. There are among them some of all Sorts of Qualities, and nothing is required to make them capable of Admittance, but good Testimonials, and an Estate sufficient to maintain them at their own Charge. Every *Beguine* may have her House, and necessary Conveniencies by her self, or they may join several together, according as Kindred or Friendship may incline them. The Place of this Society bears the Name of the *Beguinage*, which is commonly like a little Town inclosed within another, and surrounded with a Wall, and a Ditch. There is a Church in this Inclosure, where the *Beguines* are obliged to be present at the Hours appointed for publick Devotions. Their Habits are black, and somewhat fantastical. They regulate their Expences as they please, as well for their Table as Furniture. They receive and pay Visits when they please. They quit the *Beguinage* when they have an Inclination to marry, or on any other Occasion. And it may be said, that this Retreat, far from the vowed Constraint of that of Convents, is a very sweet and reasonable Manner of Living.

*There is 130 of them. They are in a large Cloyster. Their Church may easily contain 1200 People. *Calvisius* reports, that the Order of the *Beguines* was Instituted in the Year 1207 by one called *Begges*; or according to some others, by a Woman Named *Begga*. 'Tis not certainly known who that Woman was, since there are several Women who have born that Name. *M. S.* pretends, that she was the Daughter of *Pepin I.* but 'tis certain, that the Institution of the Order of *Beguines* is of a much later Date.

SINCE I have touched upon the Article of Religion (concerning which I forbear to observe, for the Sake of Brevity, abundance of remarkable and particular Things relating to this Government;) I shall only say here, that *their High-Mightinesses the States General*, allow to every

one that lives under their Protection, an entire Liberty of his own Conscience; highly condemning the horrible Practice of that Inquisition which is used in not only the Pope's Dominions, but also in some other Countries, with so much Impiety and Barbarity, even against the Rules of good Policy it self; as Experience and right Reason make it plainly to be seen in *Holland*. This wise and glorious State, does not only allow all their Subjects the just liberty of Thinking, and Believing, according to the measure of their Knowledge, (a thing which we cannot pretend to hinder by Force, without being guilty of an Absurdity;) but generously take the part of Strangers, who groaning beneath that Oppression, come to implore their Assistance, and to beg their Intercession, in order to obtain this just Freedom. Their *High-Mightinesses* have lately explained themselves upon that matter in Publick, in a Letter written to the Lords of the Canton of *Bern*, with so much Goodness and Perspicuity, in favour of those very good People, commonly known by the Name that's given 'em, of *Mennonists* or *Pietists*, that I willingly embrace this favourable Opportunity of inserting here, that excellent Letter, which gives a just and certain Idea of the true Sentiments of those Sovereign Lords, according to the Authentick Expression of their own Mouths. This generous Declaration of theirs, deserves to be written in Golden Characters on durable Brass, to serve as a Lesson and Example to Princes that tyrannize over the Souls, as well as the Bodies of their Subjects, in requiring Impossibilities of 'em; and hasten, according to their Principles, the eternal Ruin of those whom they persecute, and whose Blood they dare to shed.

A COPY of a Letter from the High and Mighty States-General of the United Provinces, to the Laudable Canton of Bern, in favour of the Persecuted Anabaptists (or Mennonists,) March 15. 1710.

NOBLE, &c.

THE *Anabaptists*, who live under the Jurisdiction of our State, have represented to us with great concern and grief of Mind, That they understand by Letters and certain Information, That their Brethren of the same Perswasion in *Switzerland*, and especially in your Canton of *Bern*, are oppress'd with heavy and severe Persecutions for the Exercise of their Religion: Infomuch that at this time a great Number of Persons, both Men and Women, are imprisoned, and are threatened, not only with lesser Punishments, but even with the Gallies, Banishment, and Death it self. Upon which account they beg our Intercession in favour of their Brethren, for alleviating their Sufferings, and preserving the Liberty of remaining in Safety in their Country, in the free Exercise of their Religion. We have for many Years examin'd the Conduct of the *Anabaptists*, and have found them by Experience, to be good and faithful Subjects in our Country; of a quiet, plain, and sincere manner of Life, not meddling with any Matters but what belong to them: On which Account we neither could nor ought to refuse to so good Subjects our Intercessions in favour of their Brethren.

WE hold, as well as your Lordships, the *Reformed Religion* for the best and true Religion, and we could wish that the *Anabaptists* here, and with you, could be brought over to it.

And

‘ And we are of Opinion, that no other Means
‘ are to be employ’d to obtain that End but *Reason*
‘ and *Conviction*; and that *Compulsion* ought
‘ never to be us’d in Matters of Conscience;
‘ over which God has reserv’d to himself the
‘ Jurisdiction: To whom alone every Man must
‘ give an Account in due time, as well of his
‘ Opinions as of his Actions and Omissions.

‘ AND since you, as well as we and other Potentates professing the *Reformed Religion*, do so often, and with very good Reason, complain of the Persecution suffer’d by our Brethren in those Countries, where an *Insupportable Hierarchy* has got the upper Hand; it does by no means become us to fall into the same Methods of persecuting those, who, though differing from us in some Particulars, yet admit the Word of God for the sole Rule of their Faith and Manners. But it is much more advisable to use Christian Forbearance and Toleration towards them, that the Enemies of the *Reformed Religion* may not have any Pretence from the Example of such Persecutions practis’d by any *Reformed Potentates* against those that differ in some things from their Sentiments, to justify their severe and cruel Persecutions of our *Reformed Brethren*.

‘ It seems very strange and surprizing to us, that any should offer to punish others with Banishments, Prisons, Gallies, and Death, on account of their Religion; on which they think their eternal Salvation depends. We think that all Men should be left free to themselves in those Matters, provided those who are of any other than of the publick Established Religion do nothing that can tend to the Prejudice of the Commonwealth. And it appears to us, That in that Respect, there is less to be apprehended

‘ prehended from the *Anabaptists* than from Men
 ‘ of any other Perswasion ; since they carry
 ‘ themselves constantly obedient and submissive
 ‘ to the superiour Powers, in all things which
 ‘ they don’t think contrary to the Word of God.

‘ AND whereas we are inform’d that your
 ‘ Lordships lay three Things to their Charge.
 ‘ 1. That they do not own Magistracy to be
 ‘ agreeable to the Word of God, or the Tenour
 ‘ of the Christian Religion ; 2. That they re-
 ‘ fuse to swear Fidelity to the Government, and
 ‘ to confirm the Truth by their Oaths when cited
 ‘ by the Magistrate : 3. That they refuse to de-
 ‘ fend their Country in case of Necessity. It
 ‘ appears to us, That the first of these Accusa-
 ‘ tions does not at all agree with the 13th Ar-
 ‘ ticle of their Confession of Faith, by which
 ‘ it is plain that they have other, and much
 ‘ better Sentiments of Obedience to Superiours.
 ‘ And as to the Matter of Oaths, since they
 ‘ are of Opinion that Swearing is forbid them
 ‘ by the Word of God, and that their Decla-
 ‘ ration on their Veracity has the same Force and
 ‘ Effect with them, as Oaths with others : It
 ‘ follows by Consequence, that this Opinion can
 ‘ be of no Prejudice to the Publick. And as
 ‘ to the Third, we think it is too far stretch’d,
 ‘ since they do not absolutely refuse to defend
 ‘ their Country, but think that the Profession
 ‘ and Use of Arms for Revenge and Ruin of
 ‘ others is not allowed of by the Laws of the
 ‘ Gospel ; and that it may suffice that they pay
 ‘ all Taxes which are laid upon them, by which
 ‘ a State may be defended.

‘ WE therefore request you, that for the afore-
 ‘ said Reasons, you will take the Affair of these
 ‘ *Anabaptists* into your Consideration, and not
 ‘ only release those who are in Prison, and ab-
 ‘ stain

‘ stain from all other Punishments, but also allow them, as good Subjects, to live in Peace under your favourable Protection. We are of Opinion, that you will thereby not only do no Prejudice, but a very great Service, to your own State, (to which we wish all manner of Prosperity;) and that we ought in this Case to observe this Rule, *To do unto others, as we would be done unto*. Moreover, it will be very agreeable to us to hear that our Intercession has produced the wished Effect for the Relief of those afflicted People, and we shall acknowledge the same on all Occasions.

IF after so solid and determinate a Discourse, it happens, that the inferior Courts in the same Provinces, act contrary to these Principles; one may certainly perceive, that this Disorder is the Fruit of some particular Intrigue; the Authors of which would be severely punished, if the STATES were to examine the Matter.

THE Confusion that would be occasioned by Coaches, by reason of the perpetual Carriage of Merchandizes, and the Danger of shaking the Houses, which, as I told you, are founded on Piles, is the Reason that none but Strangers and Physicians are allowed to have any. Sleds indeed are permitted, but are a slow and unpleasant Carriage, which none but old Women make use of.

WE went to see a *French Opera*, where there was neither Machines, nor rich Cloaths, nor good Actors. That which we found most pleasant, was a great Lass, who acts the Part of a Man, and pronounced what she sung so well, that one would have believed she had been born in France, tho’ all she said was by rote; for she understood not a Word of *French*. They say she was a Drummer for five or six Years among the *Dutch Troops*.

One ought to visit at Amsterdam the Cabinets of Mr Wiltzen, Vanderbem, Occo, and Grill. C, Patin.

MUST I tell you something of the famous Musick-houses ; they are a kind of Taverns and Halls for dancing, where the young People of the meanest sort, Men and Maids meet every Evening. These are the Meeting-places, but the Performance is carried on in another. Usually Strangers have the Curiosity to see them. Curious Spectators must make shew as if they had a mind to drink a Glass of Wine when it is offered, and give some Gratuity to him or her who presents it.

The *Exchange* of *London* is about 148 Foot in length, and 120 in Breadth.

The *Exchange* of *Antwerp* is 90 common Faces long and 70 broad

* The first Order is *Doric*, and the second *Ionic*.

THE *Burse* or *Exchange* was built in the Year 1608. It is a Building of fine Free-Stone, and founded on more than 2000 Piles. The Place where the Merchants assemble is about 220 Foot long, and 130 in Breadth. The Galleries are supported by forty six * Pillars. The Shops are neither so fine, nor so numerous as those on the *Royal-Exchange*, and others, at *London*.

THE *Academy* commonly called the *Illustrious School*, is a fine Building. There they teach the Oriental and other Tongues : Divinity, Philosophy, History, &c. The Lawyers, and the Physicians, have also their Schools.

THERE are five, or six, principal high Towers (each of them having a great Clock ;) which are so placed and distributed, that the Hours may be easily heard in any Part of this City.

I AM informed, that a Gentleman that has lived in this City a great while, is now busy in composing a little Book, the Title of which is, † *Le Guide d' Amsterdam en Faveur des Negotians & des Voyageurs* ; you will find in it many curious things, which, for that Reason, I omit here.

I RE-

† We shall find in it a particular Description of the *H'tel de Ville*, and the rest of the publick Buildings ; the Custom-Books, the Measure of Cloth ; the Weights and Measures ; the Rules of the Exchange and Lumbary ; the Interest of Brocage, the Posts, the Waggon, the Boats, the Roads, &c.

I RETURNED Yesterday from *Losdun*, whither some Friends obliged me to go a second Time with them. I am very glad I can inform you, that the Inscription which is to be seen in the Church of this Village, differs from the Annals of *Flanders*, which I have already mentioned to you, in this particular; that the said Annals give the Name of *William* to the Bishop that christened the 365 Children: whereas he is named *Guido* in the Inscription at *Losdun*: But this Variation is no Argument against the Truth, or at least against the Probability of the Fact. If it were so, we could never depend upon any History, no, not even those of the Bible: For we must own, that in respect to the historical Circumstances, their Harmony is much disagreeing. But these sorts of Differences in Particularities that are not essential, are so far from giving us any just Prejudice against the Reality of the principal Matters of Fact, that on the contrary, they clearly prove, that there was no Cheat or Combination among the Witnesses. The most considerable Actions that happen in our Time, and even under our Eyes, are always related with some Variations. Here is the Inscription, that is in the Church of *Losdun*, (*Loosduynen*.)

The Place of the Nativity of the famous *John Meursius* (who died in 1641, being 62 Years old).

*En tibi Monstrorum nimis & memorabile Factum;
Quale nec à Mundi Conditione datum.*

MARGARITA,

*Illustris Domini Florentii Comitis Hollandiæ Filia,
Cujus Mater fuit Matthildis,
Filia Henrici Ducis Brabantii,
(Fratrem quoque habuit Gulielmum,
Alemanniæ Regem:)*

*Hæc præfata DOMINA MARGARITA
Anno Salutis M.CC.LXXVI.
Ætatis suæ Anno XLVII.*

*Ipso Die Parasceves, horâ 9 ante Meridiem,
Peperit Infantes vivos promiscui Sexûs
Numero Trecentos * Sexaginta Quinque.*

* Al. 64.

Qui

*Per venerab. Episcop. Dom. Guidon. Suffraganeum,
Præsentibus nonnullis Procerib. & Magnatib.*

In Pelvi quadam Baptismi Sacramentum percepissent,

Et Masculis JOANNES,

Fæmellis verò Nomen ELISABET

Impositum esset,

Ipforum omnium, cum Matris, Animæ,

Ad Deum

Æternaliter victuræ redierunt :

Corpora autem sub hoc Saxo requiescunt.

A Ω

Hæc lege, mox animo stupefactus Lector abibis.

† Al. 42.

THAT is to say literally: MARGARET, Daughter of the illustrious Lord Florent (IV) Count of Holland, and of Maethilda Daughter of the Duke of Brabant ; and Sister to William, King of Germany. MARGARET, I say, of † 47 Years of Age (and married to the Count of Henneberg) was brought to Bed of Three hundred and sixty five Children all alive, as well Boys as Girls, on Easter-Eve, about Nine in the Morning ; in the Year of our Lord M.CC.LXXVI. The Children were all Christened by the venerable Lord and Bishop Guido (or Guy) Suffragan,—in the Presence of several great Lords. They were presented all together in a Bason to receive the Sacrament of Baptism : The Boys were named JOHN ; and the Girls ELIZABETH. But immediately after, Margaret their Mother, and they all died, to live again eternally with God. Their Bodies are interred beneath this Tomb.

* ADRIAN

* *ADRIAN JUNIUS* relates this whole History in his *BATAVIA*; and by the manner in which he expresses himself, one has no Reason to doubt, but that that grave and learned Man was convinced of the Truth of the Story. The most Curious will be so much the more pleased to find here his own Words; because the Book is not common, and the Testimony of a famous Physician, and a Person born in the Country, concerning a Matter of Fact of this Nature, merits a greater Attention.

* He gives also the Inscription, in which he has put but 364 Children instead of 365. I read this Inscription at *Loſdun*, but I had not the Leisure to transcribe it. I have this from a very exact Friend, who

formerly took it upon the very Place. I could quote here a Number of Authors, besides those that I have named in the former Letter, who relate this prodigious and incredible History for certain Truth.

‘ *LOSDUNUM* duobus passuum Millibus ab
 ‘ *Haga Comitis* distidet, à *Collibus* quos inter ha-
 ‘ bitatur *Nomen* adeptum. *Bernardi Institutum*
 ‘ sequitur, à *Mathilde constructum*, ubi ostendi-
 ‘ tur, inter alia, *Monumentum Margaretæ Prin-*
 ‘ *cipis Fœminæ*, quæ *Florentii IIII Comit*is,
 ‘ è *Mathilde* jam dictæ uxore, filia, *Comiti Hen-*
 ‘ *nebergenſi* nupta, † uno pauciores, quàm *An-*
 ‘ *nus* vertens dies habet, *Liberos*, partu porten-
 ‘ toso edidisse memoratur: Quæ res ut compen-
 ‘ dio absolvam, ad hunc habet modum. Pau-
 ‘ perculam *Gemellos enixam*, & *pendentes* utrin-
 ‘ que ab *uberibus lactantem*, quæ *Comitis Uxori*
 ‘ se fortè obtulerat, *ſtipem* flagitans; *prob*ro in-
 ‘ ceſſebat ipsa *Princeps*, & || *adulterio concepiſſe*
 ‘ *inceſtam prolem aiebat*; fieri enim poſſe ut
 ‘ uno ex *Marito* bina *ſtirps* nasceretur, *pernega-*
 ‘ bat. Illa, *pudicitiz intemeratæ Deum Teſtem*
 ‘ citans, *imprecatur illi ſobolem*, quæ *num*erum
 ‘ *ſolidi Anni dierum æquet*, ſi *pudicitiz ſuæ*
 ‘ *conſtaret honos*. *Precum efficaciam compro-*
 ‘ *batiſſe Eventi fides dicitur*, partu *incredibili*, ni-
 ‘ ſi *publici Monumenti Auct*oritatem convellere,

† Perhaps one of these little Things was lost.

|| Others report, that the Princess said to this Beggar; that poor Women ought not to get Children.

* He does not look upon that any otherwise but as a miraculous Work of Providence ; Besides in Respect of the poor Woman's Imprecation, I could alledge a great Number of Events of the same Nature, which are so well attested, that the most incredulous could not deny them without being guilty of great Temerity.

† From thence proceeds *Bertius's* Mistake, when he says (in his Catalogue of the Bishops of *Utrecht*) *Otto III 36 Episcopus, Filius Gul. Comitiss Holl. sedit Ann. 16 Hic fertur baptizasse Hermani Comitiss Hennenberg. Liberos 365. ex Maðilde Florentii IV, Comitiss Holl. filia natos.*

fidemque Tabulæ ad testandam sempiternam rei Memoriam positæ dissolvere nefas putarem. Consimilis exempli, in partu numeroso, observati fides (* *NE QUID POTENTIÆ DEI DEROGETUR*) adnotata legitur, ab *Annalium Brunsvicensium* Scriptore : Consistentibus *Alberto Crantzio* in *Vandalicæ Historiæ* Commentariis ; & *Ernesto*, *Anhaltinorum Principum Historiographo*, quorum consensus testatur *Tricesimo Septimo* post prædictum prodigium Anno, *Margaretam* (huic de qua loquimur cognominem) *Holstenii Comitiss Conjugem*, *TOTIDEM* capitum Sobolem maturo partu enixam edidisse ; in quo Fœtus omnes Humanam manifestè speciem repræsentantes, in Baptisterio salutari Undâ abluti fuerint. Porro, *Aristarchi* cujuscpiam miniatas ceras deponere videtur id quod *Jo. Cuspinianus* (qui *Cæsarum* vitas diligenter annotavit, scripsitque) à nostris Annalibus non parùm evarians, *Maðildem* Sororem *Gulielmi Cæsariss*, *Comitem Hennebergensem* nominat hanc ipsam, quam nos *Filiæ puerperæ Matrem* diximus, quam (ut ipse *Numerum* init) trecentos quinquaginta Fœtus uno partu, (Fidem omnem superante *MIRACULO*) excutisse prædicat ab † *Othone* Avunculo *Trajectino* Præsule in Pelvis Labro Baptismo tinctos.

‘ Nos, *Tabulæ pensilis, quæ in Losdunensi Fano* Rei Memorix consecrata est, fidem sequimur : quam, eò libentiùs hîc inseruimus, quòd animadvertam non piguisse Clarissimos viros *Desid. Erasmus*, & *Ludovicum Vivem*, Auctoritatem rei gestæ Monumentis Scriptorum publicè testatam, ad posteros transmittere. Extatque

‘ Extatque * hodiè *supra Worcomium* cis Mosæ ri- * That is to
 ‘ *pam, Arx ejusdem Memoriae Testis PUERORUM* say; there is
 ‘ *cognomine nuncupata, qua totidem quot fuerunt* now at *Wor-*
 ‘ *Capita Fenestras olim ostentabat, nunc Rosseniæ* *Maese*, a Ca-
 ‘ *Familiæ propria.* stle, which is
 a Monument

or a Memorial of the Truth of this prodigious History, They call it, the *Children's Castle*, and they have made as many Windows in it, as *Margaret*, Countess of *Hennenberg*, had Children at one Birth. This Castle belongs, at present (1688.) to those of the *Rossem* Family.

THE Opinion, which is universally almost established among the Protestants, according to which, they are persuaded that MIRACLES ARE CEASED, is the only Obstacle that makes them place these Sorts of Prodigies among the Rank of those Things that we ought not to believe. The greatest Part of those that belong to the Sanctuary itself, have accustomed themselves to treat at first dash, such Matters of Fact, as *old Woman's Tales*, without entering into any farther Examination. But since an Opportunity presents itself here, I will freely declare, that, in my Opinion, 'tis not sufficient for us to have once possessed our Fancies with these Sorts of Prejudices, and afterwards to make use of them as certain and well established Truths. For Men that reason justly, ought always to have very strong and evident Reasons for the important Matters of Fact they advance, or deny. When those, who profess Atheism, absolutely deny all † *supernatural Operation*, their Conduct, is in some Sort of Manner supportable (although they act rashly) because their Negations are Consequences of

† I shall here insert a Sort of Paradox, which I shall explain. Nature is a Word equivocal, or misunderstood. All supernatural Operations (according to the common Language) are no less natural than any other under the Heavens: And this undiscerned Truth is plainly consonant with the general Principles of all those that call themselves Christians. See p. 44.

of their Principles. But for those, who boast themselves to believe in God, to acknowledge his Providence, and believe his former Revelations ; they certainly fall into a manifest and intolerable Contradiction, when they deny these Operations as being impossible ; as they make themselves, at the same Time, guilty of downright Blasphemy. All the *Doctors of Divinity*, as they call 'em, teach in their Pulpits, and in their Schools, expressly, that *the Arm of God is not shortened* ; and they preach unanimously the Doctrine of the *Ministry of Angels*, (Heb. i. 14. Pf. xxxiv. 8. and xci. 11.) of those *spiritual and intelligent Beings*, who are employed by *Providence*, that is to say, by *God*, to operate and perform several Things that he has decreed. The holy Spirits that stand before the Throne of God, say these *Divines*, are the *Couriers*, the *Embassadors* of their Almighty Master, and *Executors* of his Orders : They are *Guides*, *Comforters*, and *Protectors* of the Faithful ; and 'tis for this Reason, that in our Prayers, in the * *Liturgy* itself, we ask of God the Assistance of these Angels ; nothing is more positive. 'Tis upon this Account also, that our Preachers exclaim with great Zeal, against those, who, are infected with Sadducism. Besides, these Truths being suppos'd, the Teachers own, that the Operations of the holy Angels, being supernatural, or independent on the Mechanism of Nature, are *miraculous*. How then do they so easily fall into the Illusion of their Axiom, *That God works no Miracles* ; or, to make use of the Expression they have consecrated, **THAT MIRACLES ARE CEASED**

* O everlasting God, who hast ordained and constituted the Services of Angels and Men in a wonderful Order ; mercifully grant, that as the holy Angels alway do thee Service in Heaven ; so, by thy Appointment, they may succour and defend us on Earth ; through Jesus Christ our Lord. *Common-Prayer, St Michael's-Day.*

CEASED * FOR EVER? Those of the *Romish Faction*, have fill'd their *Legends*, without the least Modesty or Discretion, with an innumerable Number of Fables, several of which, are no less absurd than untrue; and we, to oppose them, are fallen into the opposite *Extream*; and we have carried this Excess so far, that we had rather join with the *Modern* † *Jews*, in maintaining, as they do, a Falsity, which is both manifest and injurious to the Divinity; and in borrowing the wicked Arms of these Miscreants, than to leave a Stone unturned, to oppose the *Romanists*, who are the most troublesome of all our Enemies: 'Tis this, probably, that is the Source of our Mistake. A strange Thing indeed! that so many Men of Gravity and good Sense, should imagine that such a Doctrine, manifestly scandalous and impious, should not want Proofs; and that it is sufficient for them coldly to say, that *God works no more Miracles* without being obliged to convince those that hear them, by the strongest Arguments, of the Truth of so important an Hypothesis! however, 'tis what they ought to do. The Pleasure I take in conversing with you by these Letters, after our wonted Familiarity and Freedom, has occasioned this small Digression; tho' I hope, you will not look upon it as a Testimony of my Belief concerning the Truth of the Prodigy we have been speaking of, for

I keep

* This Axiom, almost generally received among several Protestant Sects, that *Miracles are ceased*, necessarily imports the Supposition of a Cessation without a Return; or at least a long Discontinuance positively declared and marked for a certain time: for if Miracles have not ceased, but as the Rain and Thunder cease now and then, one may perhaps expect Miracles every Day.

† The modern *Jews* say, that God has ceased to work Miracles, ever since the Destruction of their first Temple; and our common Controvertists have adopted this idle Dream, to make use of it against the Legends. To say, Miracles are ceased, is a groundless Folly, if not a disingenuous Impudence, saith Dr *Stubbes*.

I keep my Judgment in Suspence, as to that Point; and see no Necessity of labouring much to determine it. But I have willingly embraced this Opportunity that has offered it self of telling you, that we ought not to reject, as false, all Facts that we can't naturally explain, (they undoubtedly being in the Predicament of Supernaturals) in declaring my self strenuously against the Libertines, who own no other Power, than the * Power of Nature; and on the other Side, against those that, calling themselves Christians, abandon inconsiderately one of their great Principles, and fall into a most pernicious Error; I deplore this Indolence and Blindness. I am also afraid, that a certain practical Atheism, is the Source, or Refuge of that Incredulity we now a-days see so much in Vogue, concerning these Sorts of Things. *Nothing is more miserable, and contemptible, than a credulous Temper*; we ought never to admit of any thing for Truth, without having solid Proofs, and clear Reasons to convince us: But neither is it in our Power to oppose our selves, by simple and voluntary Negations, against the Truth of Matters of Fact, that are well attested: We must allow of 'em, without grounding our Negative upon our Ignorance of the secret Springs; even, when we find our selves forced to have Recourse to supernatural Ways of Acting. We must yield, indeed, to the Evidence of *Demonstrations*: For, to pretend after an arbitrary Manner to slight and reject Demonstration, it is a foolish and ridiculous Temerity.

Amsterdam,
O^{ro}. 20. 1687.

I am, Sir, Your, &c.

* See the last marginal Note, p. 41.

LETTER IV.

S I R,

WE were Seven full Hours on the Canal between *Amsterdam* and *Utrecht*, yet we spent the Time with a great deal of Pleasure; not only because of the fair Weather, and the fine Country; but especially of the Company we had the good Fortune to meet with in the Boat.

WE left on the Right-hand, (three Leagues from *Amsterdam*) the old Castle of * *Abcow* with * *Abcoudia* the Village of the same Name, where are the Bounds of the Province of *Holland*; and we entered into that of *Utrecht*. It was late when we arrived in that City, and some Circumstances of our Affairs, having obliged us to leave it, almost immediately after our Arrival (in Hopes of returning :) I shall not have many Things to say to you concerning it, at present.

rodurum Oppidum, cum Arce. Ex hac Affuerus prima Arcis Abcoudiæ fundamenta, inter uliginosas paludes, qua vix in adulta Æstate pluvis accessus patet, mediis inter Trajectum & Amstelodamum Itinere, jecit, ut memoriæ prodiderunt Annales. Emit & Gæibecanæ Ditionem, &c. (Hadr. Junius in Batavia sua.) P. Tertius scribit Abbekevolda pro Abcoudia.

THIS City begins to abate of that extream *UTRECHT*, Neatness we have observed in all Towns and Villages, throughout the Province called properly *Holland*; tho' it yet retains much of it. It is situated in a higher and better Ground. The Canals and Ditches are changed into Hedges; and the Meadows into plowed Fields; a Change that we find very agreeable. One may, I believe, say that

formerly a Bishoprick; and also an Archbishoprick.

that the VII famous *United Provinces*, are the fullest of Towns, and generally the best peopled, of any Place in *Europe*; but I cannot tell whether one may altogether rely upon what *Arnold Bekelius*, one of the Writers of Chronicles of the Country has affirmed; that one may go from *Utrecht* on foot in one Day, and visit Sixty one Towns or walled Places, which are situated up and down in that Neighbourhood. I could wish that Writer had given us the Names of those Places; for we most indiscreetly exaggerate Things too much: Excessive Praises generally produce Contempt for the Objects we boast of, instead of raising an Esteem of them. Here are the very Words of *Bekelius*. *Illud, inter alia, singulare & præcipuum habet Urbs vestra; quod in eo loco sita & locata est, à quo, digressis, unius tantum diei spatio, ad unum & sexaginta muratis Oppidis, quæ circumjacent, non curru vel equo vehi tantum, sed & pedestri itinere contendere ac pervenire liberum sit.* Another has written, that of these sixty one Towns to which one may go, there are Thirty three of them that are so near *Utrecht*, that one may return the same Day.

We visited the Remains of the Cathedral Church, which was almost entirely destroyed some Years ago by a prodigious Tempest. I shall be able to say something of the surprizing Particulars of this Storm, when I am at Leisure. The Tower of that same Church is very high, but not so high as the People at *Utrecht* imagine it; for they have a Notion in their Heads, that it is the highest in the World: Those that have never been abroad, are almost all of them apt to form such wrong Judgments. *Monconys* says, That they go up to the Top of this Tower by 457 Steps; suppose that one of these Steps is half a Foot high, that does not make much more than

than a third Part of the Height of the Pyramid of *Strasbourg*: And how many Steeples have we, that are much higher than the Tower at *Utrecht*, in *France*, and in *England*, without going out of our own Countries to search after them? This Tower was begun, say the Chronicles of *John de Beka*, in the Year 1320. and finished in the Year 1363, according to some, and 1383, according to others. The Inscription upon that Tower, in two *Latin* Verses (whose first cannot be scanned) mark the Year 1321. (*M., C. ter, Xbis, & semel I.*) as being that of the Foundation; but without any farther declaration of the Matter.

*M. C. ter, X. bis: Semel I. Festo Paulique Johannis
Turris adaptatur, quâ Trajectum decoratur.*

THEY carried us also to another Church, which is dedicated to *S. Mary*; where we took Notice of the Figure of an Ox, against a Pillar; above which is written.

*Accipe, Posteritas, quod per tria sæcula narres:
Taurinis cutibus fundo solidata Columna est.*

THAT is a Memorial, they say, of the cunning Contrivance of an Architect, who delivered those that built this Church, from the great Perplexity they were in, in Relation to this very Place, when their Piles, notwithstanding their great Length, could not reach any solid Foundation. This Architect, say these Verses, (for I own I don't understand well the Affair) found a Way to make a solid Foundation in this Gulf without a Bottom, with some Oxes Hides. *Taurinis cutibus fundo solidata columna est: (Transfeat.)* There are very curious Relicks in this Church, as the

the Churchwarden told us. Amongst the rest, a Smock of the Virgin *Mary's*, which they have carefully preserved; and other Things of this Nature; but which, to speak the Truth, they esteem for the present, but as Pieces of Curiosity.

THE Walk of the Pall-Mall is very fine; and those of *Utrecht* esteem it the more, because it was spared by special Orders of the King of *France* (then reigning) when he came at the Head of his Army into that City, some Years ago; though almost every Thing else was destroyed by that Army in the Neighbourhood.

THIS City was adorned with the Title of *University*, An. 1639. Tho' they also perform all Sorts of Exercises, as riding the Great Horse, &c. which draws abundance of young Gentlemen to that City; which is otherwise very alluring upon Account of it's good Air, and fine Situation. I was told, that the Library is a little neglected, and that it has not deserved, for some Time, the Name of *Bibliothèque Publique*; since it has not been opened at set Hours, for the Use of the Publick. To speak freely, they deserve highly to be reproached, who, by such Negligences, deprive Men of Letters of so great an Advantage and Assistance. The Elogium on Sodomy, written by *J. Casa*, Bishop of *Benevento*, was, as they informed me, one of the curious Pieces of this Library. I know not, if what they added be true, that the *French* carried this Rarity away, when they came to visit *Utrecht*, as I have observed to you already, in the Year 1672.

THE happy * Union concluded here in the memorable *Æra*; (1579) which is the Bond and Tye of the

* The Articles of this famous Union have been published on several Occasions. But they are to be found, with an Addition of several political Reflections, in Sir *William Temple's* Remarks on the State of the *United Provinces*.

the Republick will for ever be an Honour to this City ; and perhaps, the greatest it has had, or can expect to have. The Republick being resolved never more to submit to *Spain* (whose Yoke they had shook off) first were willing to put themselves under the Protection of *France*, and afterwards of *England* (of *Henry III.* and *Elizabeth*;) having Need, as they thought then, when *Philip II* was enraged against 'em, of some powerful Protection, such as one of those two. But the Event has demonstrated, that nothing better could have happened to 'em, than remaining Masters of themselves ; Providence having poured out in Abundance his choicest Blessings on these happy and glorious Provinces.

I took a Turn round the City, viewed it on every Side, and can say it pleased me extreamly: If it was not the Necessity that obliges me to finish this Letter in haste, I would send you willingly the intire Ode made in it's Praise, which a Friend of mine shewed me last Night, and which perhaps you have not seen.

———*O Gentis Batavæ Regia Splendida,
Quis non suspiciat te, atque Situm tuum,
Intus si spatietur,
Aut foris per Agros tuos!
Circumflecte oculos, quisquis es! &c.*

☞ THIS very Day, the seventh of Decemb. M.DCC.XI, while I am busy in revising this Sheet, for a new Edition of these Letters, I hear that the QUEEN has just now declared to both Houses of Parliament, that the City of Utrecht is named, by her Majesty's Consent, as the Place appointed for a Treaty of Peace. Tho' a happy Success of these Conferences may be looked upon as very doubtful, considering the present Circumstances of several Things ; yet 'tis not necessary we

should despair of it : Qui nihil potest sperare, says Seneca, desperet nihil. However, upon this agreeable News, I have a Mind to add here, a Sort of a Congratulation, to the fair and good City of Utrecht (which receives new Lustre from this Event;) by joyning some new historical Observations, to the Remarks I have formerly made upon it, and which you have just now read.

THOSE that publish Descriptions of Cities, generally endeavour to extoll them, in order to please their Inhabitants : And these Writers never fail to insist upon the noble Article of the Antiquity of these Places, as upon a glorious Title for them, though they find never so little Reason or Colour to do it. 'Tis thus that several Authors have exalted (tho' not grounded enough) the great Antiquity of *Utrecht*. They have carried the Date of it's Foundation farther than they ought, without considering that false Praises turn to the Disgrace of those whom we boast of, rather than to their Honour. When *Philip II*, came to *Utrecht*, the Magistrates caused this Inscription to be fixed upon the Gate, through which he made his Entry.

ANTONINI PII IMP.
 FELICIBUS AUSPICIIIS
 URBS TRAFECTENSIS INSTAURATA;
 FELICIORIBUS
 PER PIENTISS. IMP. CAROLUM V.
 AUCTA:
 FELICISSIMAM
 SE HOC PRINCIPE FUTURAM
 HAUD DUBIA SPE CONFIDIT.

AND *William Paradin* relates two other Inscriptions in Verse, that he has seen in the Cathedral

dral Church at *Utrecht*, in which are expressed several other historical Particularities, concerning the Foundation of this City and Church. Tho' these Verses are bad enough in all Respects, yet since they were thought worthy to be placed as Monuments in a Church, I shall not do an unreasonable Thing in putting them here : And in order to explain them in some Measure, I will add as a Comment on them, the Substance of what three or four Annalists of that Country, have written on the same Subject ; whether in criticising on the Facts that these Verses contain, or approving of them.

TRACTUM CIVITAS.

Circūquaque fluens Hollandia gurgite Rheni

Cingitur ; Oceano, Fluminibusque Maris.

*In qua cum Muris Urbs * Antonina novellis,*

Tempore † Neronis, ædificata fuit.

*Hanc devastavit || fera Gens, § Flammaq; & ibidem * The City of*

*Castrum ** Vuiltorum conditur inde novum*

Turribus excelsis : quod adhuc Plebs †† Abroditorum

Funditus evertens diruit usque solum :

Utrecht is never called Antonina nor Antonia, by any ancient Au-

thor. These are new Names, which perhaps were given by some Conquerors or Restorers, say *John de Beka*, and *William Heda* his Commentator (who was Dean of *Utrecht*.) † They have made a thousand Efforts to find out, or to suppose some Founder of the Name of *Antoninus*, or *Antonius*, or else of *Antonia* ; but all to no Purpose. *Junius* says that *Si c mminisci aliquid liceret à vero non ab simile, recurrendum esset vel ad Antonium primum Senatorem & Legatum Vespasiani, cui cum Civili Batavo amicitia fuerat ; quemque Senatoriâ Dignitate exutum à Nerone, ac falsi damnatum, pristino inde restitutum Ordini & Loco memorat Tacitus : Vel ad M. Antonium Julii Cæs. Legatum, &c. Vel ad M. Antoninum Pium, &c.* But after all, He rejects these Conjectures. || *Nortmannorum procella ab axe Boreali effusa, hanc Urbem excidio corruptit, omnemque Sexum ferro absumpsit, Afridi præsulis Tempore. (circa annum 834)* § The Writers of Chronicles note the Years of several other great Burnings ** We shall speak of these *Vultes* by and by. †† Called also *Abotriti Gens Francis fœderata*, says *Junius*.

* He means *Hinc Trajectense Castrum, cum Mœnibus allis*
*Dagobert I. Conditur a * Francis Chrifticols. Sed idem*
 † Those Ar- *Vulgus † Danorum confregit humo tenus: Omnes*
 mies of the *Cum Clero Cives infimul Enfe necant.*
 North which *Denique || Baldricus Præful nova Mœnia struxit,*
 have been *Quæ modo subsistunt, auxiliante Deo.*
 spoken of, *Sic Hollandensi Terræ veraciter omni*
Axe Boreali ef- Trajectum constat Urbs § Capitalis adhuc.
fusa, have of-
 ten ravaged
 these Coun-
 tries. || Son of the Count de Cleves, and the 15th Bishop of Utrecht. § One of
 the principal Cities of the Country, and of which the Bishop, Prince of
 the Empire, was a pretty powerful Lord, when these Verses were set up as
 a Monument in the great Church.

TEMPLUM CATHEDRALE.

* Several have *Tempore Francorum * Dagoberti Regis, in isto*
 written that *Præsenti fundo conditur ipsa decens*
Dagobert built the Cathedral
Primitus Ecclesia sancti † Thomæ || prope Castrum
Church at the Trajectum, quam Gens § Phrisica fregit atrox.
*same time that Sed ** prior Antistes Dominus †† Clemens, ob honorem*
the City was; Sancti || Martini, post renovavit eam,
 but that is very *Desidis Hildrici sub tempore Regis. At illam*
 reasonably *Præful §§ Adalboldus fregit; ab inde novam*
 contradicted *Ecclesiam fundans, (Henrici tempore ** primi*
 by others. *Cæsaris electi,) quam †† duodena cohors*
 † Some be- *Pontificum pariter benedixit. Denique Præful*
 lieve, that from *≡ Henricus cæpit hanc renovare suam*
 that time St *Ecclesiam, Regis § Gulielmi tempore. Quisnam?*
Martin was Hollandensis erat Inclytus iste Comes.
joined to S Tho- mas. || We must
observe the
 Word *prope,* as
 it shall be said afterwards. § *Friseland* (both East and West) had formerly it's
 Dukes (called also Kings;) and those Princes were often at War with the
 neighbouring Lords. *Charlemagne* conquered them at last, and reduced their
 Countries into a Province. (Φρησαιοι, apud Dionem, Φρησαιοι & Φερήσιοι;
*Ptolem.**) Willibrordus,* first Bishop of Utrecht; some say Archbishop.
 He was an *Anglo-Saxon,* and came into that Country, during the Time
 that *Pepin the Younger* made War upon *Ratbodus,* Duke or King of *Frisel-*
land, an idolatrous Prince. *Pepin* sent him to Rome in the Year 694,
 where Pope *Sergius* changed his Name into that of *Clement,* as it is to be
 seen in the same Verse. At his Return, in 696, they pretend he rebuilt
 the Cathedral. *Marcellinus,* a Priest who was his Contemporary, has
 written

written his Life. †† Though *Sergius* had given him the Name of *Clement*, he was still called *Willibrord*. ||| St *Martin* of *Tours*, (whose Life has been written by *Sulpitius Severus*.) *Gregory* of *Tours* says, that this *Martin* was of *Sabaria* or *Savaria*, a Town concerning which antient Authors write variously; some placing it in *Austria*, and others (more commonly) in *Hungary*. He came to *Milan*, and from thence to *Tours*. He was, say they, a great Worker of Miracles: He raised three Persons from the Dead; and died aged 81 Years, towards the End of the fourth Century. He was Patron of the whole Diocese, but they gave him Thanks for his former Protection, and took his Name out of the City-Seal, when the Bishop *Henry* of *Bavaria* resigned the Temporalities of his Bishoprick to the Emperor *Charles V*, as will be observed hereafter. §§ Named also *Adrobaldus*, a *Friselander*, and the nineteenth Bishop; towards the Year 1020, he pulled down the Church, which was fallen into Decay, and rebuilt it. * * *Bertius* says, *Henry II*; and indeed, *Henry I*, called the *Fowler*, died in 936, a long time before that. †† *Bertius* reports, that twelve Bishops assisted at the Ceremony of the Consecration of this Church. ≡ *Henry* of *Viana*, the 38th Bishop, rebuilt the Church new from the Ground; that which we now see, is the Remains of it. This Bishop died in 1267. *William* Count of *Holland* was created Emperor in 1248, and died in 1257.

ADRIAN JUNIUS, a Physician of *Horn* in *West Friseland*, (who wrote his *Batavia* in 1575) does not believe, as I have already remarked, that the City of *Utrecht* was ever called either *Antonia* or *Antonina*, by any antient Author; but he does not deny in one Sense, that it has not been called formerly, *Vultabourg* or *Wilttenbourg*, as having been built by the *Vultes*, which he also names *Wiltes*. I say, that he reconciles that Matter pretty well, provided it be granted him, that *Utrecht*, which is now in Being, has been built, at more than two Leagues from that *Wilttenbourg*; for he assures us, That this *Castellum*, formerly destroyed by the *Abotriti* (or the *Abroditi*, of whom there is Mention made in the Verses at the Cathedral) was two German Miles from the Place, where we now see *Utrecht*: *ut ipse*, says he, *Oculis aspexi*. He adds, that others believe, that *Dagobert*, Son to King *Clotaire II*, laid the Foundation of *Utrecht*, in the 7th Century, and called it *Trajectum*, because there was a Passage there from the *Rhine*, and a Custom-

Houfe, or a Toll-Booth; but he is not of that Opinion, becaufe he holds it for certain, (againft *John de Beka*) that the City of *Utrecht* bore the Name of *Trajectum* in the Itinerary of *Antoninus*, a long while before *Dagobert's* Time. Others have imagined, fays *Junius* alfo, that the famous *Ulpus Trajanus*, who was Prefect at that Time in *Germany*, under *Domitian*, had founded this fame City, and called it by his own Name, *Ulpia Trajectina* (instead of *Trajana*) and that from *Ulp-Trajectina*, was formed *Ultrajectum*; but neither does *Junius* agree with this Opinion, which is certainly abfurd; and here is what he finds more probable: This Antiquary having obferved that the City of *Utrecht* is named *Utricesum* and *Utricesima*, by *Lambertus Hortenfius*, and fome others, he was very inclinable to believe, that the modern Name of *Utrecht*, is nothing but a Contraction of *Utricesum*, marked by the firft Letters, which are *UTRIC*. And as for the Name of *Utricesum*, what he thinks of it, is, that as the ignorant common People may have feen the Words, or the following Letters engraven on the Gates, or in fome other Place of the City, *U. TRIC. LEG. STAT.* to fignify, *Quintæ Tricesimæ Legionis Stativa*, will at firft read it *UTRIC*, without minding the Stop (perhaps effaced) which ought to be at the Side of the numeral Letter *U*, and without inquiring any farther about the two Syllables that follow: And that from this *UTRIC* ill underftood, and turned into a Custom, was formed the Name of *Utrecht*, ufed at this prefent Time. There are, methinks, two or three Reafons to be alledged againft this Suppofition: However, 'tis what *Junius* fticks to; and to maintain his Conjecture, he relates a Fact juft like it, that he had from a learned *German* Antiquary, named

John

John Heroldus. This Author remarks in his *Curious Observations*, says *Junius*, that the Town of *CANTSTAT* in *Suabia*, took it's Name from *LEG. ANT. STAT.* Words formerly ingraven upon a Piece of Marble, and exposed to publick View in the same Town; which signified, *Legionis Antonianæ Stativæ*. The two first Letters, *LE* being worn out, there remained *GANTSTAT*, and from that *Gantstat* read without any Points, the *G* being changed into *C*, the common People made *Cantstat*.

WILLIAM HEDA, *Arnold Bekelius* and *Lamb. Hortensius* are of the Number of those, who, without much Consideration, have said that *Utrecht* had antiently born the Name of *Antonina*, and *Antonia*, which is a Sort of Contradiction; but they cannot find a Reason for it, any more than *Junius*. And *P. Bertius*, a very learned Man, positively denies the Fact, as well as *John de Beka*; *Sunt equidem*, says *Bertius*, *qui Antoniam initio dictam putent; sed non video, unde hoc habent.*—*Antoniam istam neque summi, neque medii Ævi Scriptor quisquam novit: Quocirca, pro fabula illud habendum censeo.*

VENERABLE BEDE, and *Sigebert* the Writer of *Chronicles*, makes some Mention also of a *Vultebourg*, a Castle upon the *Rhine*, that was commonly called *Trajectum*, say they, *Lingua Gallicâ*. A very strange Thing, as I may say by the By, that these Writers should not know, that the Word *Trajectum* was neither *Gaulish* nor *French*, but *Latin*. But these two Authors were very far from giving us any Hint of the Etymology of the new Word *Utrecht*, since it was not used in their Time. *Heda* without going any farther, will have it from *Outriecht*, which in good *German* signifies the antient Passage; *Trajectum vetus*. Others derive *Utrecht* from *Vult-trajectum*,

as *Vultarum Trajectum*. Some, as I have already said from *Ulp-Trajectum*, *ab Ulpio Trajano*. And others again, from *ultra* or *ulterius Trajectum*, with relation to *Trajectum Superius*, called *Maastricht*, or *Mosæ Trajectum*. As for what *Heda* and *Junius* affirm with *Bertius*, that this City is mentioned by the Name of *Trajectum* in *Antoninus's* Itinerary, is a very doubtful Thing; since it is certain, as it has been observed by *Bekelius*, that several modern Cities have been indiscreetly placed in that antient Itinerary, by the different Editors of that Book, in the last Ages. This *Bekelius* proves clearly; and methinks, it is very probable, that *Conrad Peutinger*, who is an exact Man, has looked upon this *Trajectum* of *Antoninus's* Itinerary, as having been falsely inserted, since he has not put it down in his *Tables*.

ALL unanimously agree, That the City of *Utrecht* having been several Times besieged, plundered, burnt, and almost destroyed, Bishop *Baltic* of *Cleves* rebuilt it almost entirely, and encompass'd it with Walls, towards the Year 970. It never suffered more, than by the terrible Disorders that the Civil Wars occasioned in the Time of the *Hoecks* and *Cabelliaus*; cruel Factions, by which the whole Country was laid waste with Fire and Sword, towards the Middle of the fourteenth Century. (*Hoex* signifies Fish-hook; and *Cabelliau* is the Name of a very common Fish in the Seas of *Holland*; 'tis a sort of Cod-fish, that *John de Beka* calls *Asellus*.)

WE have no Reason to believe that the City of *Utrecht* was ever larger than it is at present: *Junius* sharply reproves *Dominick Niger*, for assuring us, that this City was able to furnish, in it's Grandeur, Forty thousand fighting Men; and he also refuses to hear *Volaterran*, *Aeneas Sylvius*,

Sylvius, *Barlandus* and others, who all say that the Bishop could raise that Number of Soldiers within his Diocess.

LAMBERT HORTENSIUS, whom we have often already quoted, has written, according to *Raphael Volaterran*, that formerly there was a Sea-Port at *Utrecht*; which is not at all improbable, as some have thought, who only considering the present Disposition of the Ground, and the Distance from the Sea, have not remembered that in the Times past, a great Arm of the *Rhine* ran through *Utrecht*. Why should we not then easily comprehend, that Vessels might come up the *Rhine* as far as this City, and a great deal higher; as we see it happens all the World over, and at *Rotterdam*, for Example, without going out of the same Country?

THE same Writer quotes some Authors who say, that *Utrecht* owes it's Origine to certain *English* Giants that settled in that Place: A Fable, that certainly has it's Source in certain *Annals* that *Junius* cites, upon another Occasion; in which we find that the *Anglo-Saxons* having made themselves Masters of *Great Britain*, a vast Number of the Natives of that Isle (who were of a gigantick Stature) left their conquered Country, and crossing the Seas, came and settled upon the Banks of the *Maese* and the *Rhine*; and from these fugitive Giants, sprung the *Vultes* (hairy as Bears) those whom we have mentioned already, who built the Town and Castle named *Vultenbourg*, which many confound with our *Utrecht*. 'Twould be no very glorious Thing to be the Issue of those *Grand Poltroons*, if the History were true; and if otherwise, it would be to deny the *Trajectum* of the Itinerary, and it's pretended Antiquity; for the *Saxons* did not settle

fettle in *England*, till a great Way in the fifth Century.

AFTER all these Uncertainties concerning the Foundation of *Utrecht*, and also the Etymology of it's Name (from whence one may only conclude, that 'tis impossible to depend upon any of those Things that be certain;) we must say something also of the great Church, besides what has been already remarked in the Notes upon the *Latin* Verses. Some will have it built by *Dagobert*: Others, by *Willibrordus* the first Bishop (or Archbishop, according to *Beda*;) And others, by *Boniface* the second Bishop: All that falsely; since the Churches or Chapels built perhaps by those Persons, have nothing in common with that we see now standing. As for King *Dagobert*, we must scarce mind any such Thing that has been said of him; for as *Du Tillet* has very well observed, the Monks have attributed to him abundance of those Sorts of Foundations, under Pre-

* *Afin que par Adulation, & par Hautlouer, ils attirassent à eux finement mainte & mainte Richesse, par Emulation.* tence of his being pious, * to the End, says this Author, that by Flattery and high Commendations, they may draw considerable Riches from other Princes, by Way of Emulation. In those Times the Monk's Benefactors seldom failed of being made Saints. To give to the Priests, was the most sure Way to Salvation: That was called *Remedium pro Anima*. And we see now a-days, that this antient Mode is in Fashion enough here, and every where. The greatest Benefices are alway the best; and as *St Peter* says, *αἰχροκερδῶς ὁμοιοποιεῖν*, is the general Custom in all Times.

It has already been observed, that they differ also, about the Name of the Saint, to whom that Church was dedicated: Some add the *Holy Cross* to *St Martin* in the second Consecration. But in respect of the Founders, to speak the Truth, the

the Church which is now standing, in Part, is neither *Dagobert's*, *Willibrord's*, nor *Boniface's*. We may very well believe, without any Absurdity, that these three built some Chapel or Church, at *Wiltembourg*, if they were there; (which difficult Point we can't easily resolve:) But as for this Church, whose Remains are now to be seen at *Utrecht*, 'tis a Building, that was begun from the Foundations, by Bishop *Henry* of *Viana*, as it has already been observed, towards the Year 1254; and it was *Frederick* of *Zireck*, the forty-third Bishop that began the high Tower, (which is now remaining, and of which I have spoken) in the Year 1320, or thereabouts.

* I SAY, that at present, we see nothing but the Remains of the Cathedral of *Utrecht*; this Church having been almost quite destroyed in our Time, by an extraordinary Tempest, as it has been already observed. I have it from a Person who was an Eye-witness of it, and very worthy of Belief, that the greatest Part of the Roof, Timber-work, and all the Covering, were taken off, and lifted up some Distance into the Air; remaining so a little Time, by the Strength of the Wind; after which, falling down with great Impetuosity it burst, as one may imagine, with a terrible Noise. The Body of the Church, between the Quire and the Tower, was entirely destroyed, so that that Space is at present empty. A Man of Quality and Worth (Sir *William T.*) who, I think, was in *Holland* at that time, has written, that the Tempest was so violent, that it twisted the Columns of Stone which supported the Arches of the Nave of the Church, after such a Manner, that they still remain twisted, and have rather changed their Figure, than to be broken in Pieces, they being so very strong and well cemented; his own Words are,

* 'Tis truly so of *St Paul's* at London, which has been rebuilt from the very Foundations upon the Ruins of the former; which was destroyed by Fire in the Year 1666. This new Church has nothing in Common with the former, but the Place and Name.

The

The great and antient Cathedral was torn in Pieces by the Violence of this Storm, and the vast Pillars of Stone that supported it, were wreathed like a twisted Cord, (or Halter,) having been so strongly composed and cemented, as rather to suffer such a Change of Figures, than to break in Pieces, as other Parts of the Fabrick did.

I WOULD not spend any Time here, in disputing this Fact with the Author that has related it, if it was not because of several considerable Persons of *Utrecht*, who have mentioned it to me, and are all in the same Error; without considering, that what they affirm is *physically impossible*, for two Reasons: First, because no Matter that is not *malleable*, *duetile*, or *flexible*, can ever be twisted. We can never twist a Stone, nor make the least of it's Parts yield, in pretending to twine, or wreath them: It is absolutely necessary, that the Parts which are obliged to yield to Force, in a Matter that is not pliant, be separated from the rest, by a Rupture properly so called. Now these Columns were of Stone; and though they had been of those Compositions that are formed in a Mould, and which several improperly call *fusible*; this Matter would not have been more capable of being twisted, than that of Stone or Marble. But in the second Place, if the Columns that we are now speaking of, had been of Lead, they could not be twisted, each about it's Centre by the Tempest, whose Force endeavoured (let us suppose it,) to twist the Church. Suppose the Body of that Edifice had been turned from it's Foundations by the Violence of a Whirlwind, that had moved it about it's Center, as a Spindle is turned; it follows that all the Columns, that sustained it at some Distance from each other, would have been broken in Pieces, or at least fallen down: But it is absurd, to imagine that every

every one of these Columns were twisted by such an Effort; which Way soever the Thing may be taken. The great Violence of this Storm lasted about twenty Minutes. Some Persons have told me, that the *Jews* have offered to rebuild the Church, provided, they would grant them at *Utrecht* the same Liberty that their Brethren enjoy at *Amsterdam*.

'Tis somewhat singular, that of the LXII Bishops who have kept their See at *Utrecht*, for near nine hundred Years, there is none but the first and the last, to whom they have given the Title of Archbishop. *Willibrordus* was sent, say the Writers of Chronicles, by * *Pepin de Herstal*, (called also *the Gross*, and *the Young*) to Pope *Sergius* the First: And venerable *Beda*, who was Contemporary to both of them, relates positively, that the Pope made him Archbishop in the Year 696.) *Misit Pipinus Virum Venerabilem Willibrordum Romam, cujus Pontificatum Sergius habebat, postulans ut Frisonum Genti ARCHIEPISCOPUS ordinaretur; quod impletum est, Anno 696.* (*Beda de Gestib. Angl. L. V. C. 12.*) And several Writers have followed *Beda*. But the Priest *Marcellinus*, who was also his Contemporary, and has written the Life of *Willibrordus*, with whom he lived, does not call him Archbishop: Neither does *Sigebert de Gemblours* give him any more than the Title of Bishop. † *Willibrordus*, says he in his Chronicle, à *Sergio Papa Clemens agnominatus, & ad prædicandum Genti Frisonum EPISCOPUS consecratus est*. And how could People think, that the Successors of an Archbishop, would take upon them only the Name of a Bishop? Nothing is more improbable.

* Father of *Charles Martel*.

† He was a good Man. He died very old in his Monastery of *Absteriacum* (now called *Echternach*) about 5 Miles from *Treves*, where he retired to finish his Days in Peace. He was a great Converter of Pagans, and called, upon that Account, *Sempiterna Lucis Filius*. They say also, that a great Light now and then appears in his Tomb; that the Stones of it

heave up, and that he works abundance of Miracles there. But, as able Divines do not absolutely deny Miracles, so they do not easily believe them: Cheats, and credulous People, being the Persons that generally make them.

As for the sixty-second and last Bishop of *Utrecht*, *Frederick Skenck*, Baron of *Tautenbourg*, (who was chosen in the Year 1561, and died in 1580,) I do not find any Body that denies that *Paul IV*, Pope of *Rome*, made him an Archbishop; though the pretended Bishops of *Utrecht*, (in *Partibus*, according to their Language) that have succeeded this *Frederick*, since the Revolution of Affairs in that Country, have contented themselves with the Title of Bishop.

THESE, to mention it by the By, are suffered in *Holland*, provided they do not speak in Publick of their pretended Bishoprick; tho' at the same Time, the Magistrates are not ignorant of their secret Pretension: The Mildness of the Government is so great, that it never disturbs that Gentleman upon any Account, when he does not go out of his Sphere. But they will not suffer him to reside at *Utrecht*; and if he obtains the Liberty of staying there a few Days (upon his supposed civil Affairs) that Liberty is not granted to the Bishop, as Bishop, but to *Peter* or *John* such a one: And if he comes thither without Leave, or stays beyond the Time granted him, he would be reprimanded for it. So that, properly speaking, the *States General* are ignorant, or will be ignorant, that there is a Bishop of *Utrecht* in the World.

THIS Prelate was formerly a Prince of the Empire, and powerful enough. Pope *Calixtus II*, granted them the *Miter*, and the *Insula Pontificia* in the Year 1120, and the Emperor *Otho I*, the Privilege of coining Money: The Counts of *Holland* owed them Homage. But some Time before the great Revolution, under *Philip II*, King of *Spain*, these Prelates considerably declined in their primitive Grandeur, as well as their antient Power. Bishop *Henry* of the House of *Bavaria*, whose Affairs went ill, was obliged to

to resign his temporal Government, in Favour of *Charles* the Fifth, (in the Year 1529,) at the Pope's Sollicitation; under Pretence that these Bishops were not rich enough to defend the City and Diocese from the Insults that some Enemies were capable of making upon them: of which Truth *Charles* himself gave a certain Proof. *Henry* consented then to what he could not hinder; and reserved only to himself the spiritual Government, his House in the City, and a little Country-house, with a Pension of 2000 *Carolus's* of Gold; which is pretty near the *Plat* that the Court of *Rome* allows to poor Cardinals. *Henry*, at first, made as if he was very well contented; and the Bull of Pope *Clement* the VIIth, gilded the Pill that they made him swallow; but he soon repented his having been so easy; and the Condition of his fleeced Bishoprick beginning to displease him, he took a Resolution to return into *Germany*. *Bertius* is mistaken, when he writes in his Catalogue of the Bishops of *Utrecht*, that this Resignation was made by Bishop *William*, Cardinal *d'Enkenvoert*, Successor to the same *Henry*, and the sixteenth Bishop.

THE Church that is dedicated to *St Mary*, of which I have spoken (and in which the *English* are settled at *Utrecht*) was built, according to some, by the Emperor *Frederick* I, called *Barbarossa*; the Pope having imposed this Penance on him for having sacked *Milan*. But the general Opinion attributes the Foundation of this very Church to Bishop *Conrad* of *Suabia*, the twenty-second Bishop of *Utrecht*, who was assassinated towards the Year 1092, about sixty Years before *Frederick* was chosen Emperor. All Historians confirm what I have formerly observed upon the Article of *Utrecht* concerning the

the Oxen's Hides, upon which one Part of this Edifice is founded: And the greatest Part of them relate also the two *Latin* Verses of the Canon *Scorelius*, that may be seen upon a Pillar; *Accipe Posteritas, &c.* They say that a certain Mason, named *Pleberus*, engaged upon his Life that he would find out a certain Method to remedy the Inconveniency of a Gulph which they accidentally found in one of the Places where the Church was to be founded, for a good Sum of Money which was promised him; and that the Bishop being unwilling to give him so much, he bethought himself how to suborn this Man's Son, and to get the Secret out of him: So that they made Use of these Hides of Oxen, without any farther Application to the said *Pleberus*. But this Fellow being enraged at such Usage, revenged himself by killing the Bishop with a Knife, in his own Bed. (8. *ante Kal. Maii, An. 1099.*) That poor Bishop is interred in the same Church.

*Mobilis Æsonide, vernâque incertior Aurâ,
Cur tua Polliciti pondere verba carent?* Ovid.

BESIDES the Smock of *our Lady*, that *Indusium inconfutile* of fine Muslin which has been already mentioned, (and of which the like I have seen at *Argenteuil* near *Paris*) they keep in this Church several Relicks; amongst which, *Pietro Fellori* formerly boasted very much of a little Bottle of rock Crystal, about the Bigness of a Pigeon's Egg, in which they carefully kept small Particles of the *Waters* of *St Ursula*, and of all the *Eleven thousand Virgins* that accompanied her. Certainly this Relick was a great Curiosity; it being very difficult to imagine how it could be made to have gathered 11000 Particles of all those precious Liquors. But he that shews the Rarities of this Church

Church at *Utrecht* affirms with Sincerity, that he has never heard a Word spoken of this Vial, or what was contained in it. *Are the Gens Papicola*, said he to us, *become so ridiculous about the Business of Relicks, that the Devotees amongst them (who are always in Search after new Pilgrims with offering new curious Objects to their Wishes) find themselves in Power, as well as Right, to invent Relicks of all Sorts.* It was not an ill Thought to this Man; but it may also happen that *P. Felleri*, who was a *Sicilian Priest*, did not design to speak of *Utrecht*, which he knew very little of, when he said that this Relick was kept in a *German City* named *Antonina*, *Nella Chiesa di Santa Maria*: For this Expression is not clear enough, and does not necessarily mean the City of *Utrecht*. The same Sexton told us he thought he could find too some small Pieces which were formerly said to be of the holy *Handkerchief*; of the *Spunge*, of the *Cross*, and of the *scourging Post*. He shewed us two little brazen Idols; three pretended *Unicorns Horns*, and several ancient Church Books very well preserved and bound, both in Print and Manuscripts.

THEY never fail at *Utrecht*, to shew Strangers the House of Pope *Adrian VI*, Son of one named *Florent Boyen*, a Brewer in that City; and I think, the best Man that ever bore the Name of Pope, under the Idea that we have had of that Name these ten last Centuries; for it was formerly a Term that all Bishops gave one another; as also they gave themselves the Title of *Beatitude* and *Holiness*.

THIS excellent Man distinguished himself from his Youth, by his Merit and Learning; and he ascended the papal Throne, by all Sorts of Degrees of Honour; not only without having earnestly sought after them, but with some

* — Declara-
bat *seinvitum*
ac recusantem
ad Pontifica-
tum venisse ;
& *vitam pri-*
vatum multò
sibi fuisse cha-
riorem : Sed
metu Numinis
Divini, & *præ-*
senti rerum
Statu commo-
tum, non po-
tuisse curam
hanc & *onus*
ab se demum
rejecere, —
Solo desiderio
consulendi in
medium, &
Reipubl. procu-
randi salutem.
Sleidan. L. iv.
de Stat. Rel.
& Reip.

† *Neque hoc*
dissimulan-
dum, aut *silen-*
tio prætereun-
dum esse, aiebat ille,

Deum videlicet, Vindicem omnis Iniquitatis, affligere ad hunc modum Ecclesiam suam, propter Populi, maximè verò propter eorum peccata qui PRÆSUNT ECCLESIIS ; cum Scriptura dicat A SACERDOTIBUS INIQUITATEM POPULI DIMANARE. Nam, certò, plurimis nunc Annis graviter multisque modis peccatum esse Romæ ; & inde, à PONTIFICIO CULMINE, malum hoc, atq; LUEM ad Inferiores OMNES Ecclesiarum Præfectos defluxisse. NEMINEM esse qui suum faciat Munus ; aberrasse omnes, & ne unum quidem ex omni numero vacare culpâ. — Quod cum ita sit, daturum se operam, ut Respublica Romana, quæ tantis forsitan malis occasione dedit, omnium prima severè corrigatur, ut quæ CAUSAM DAMNI dedit, Medicinæ præbeat & Salutis initium — Se liberaliter fateri multa perperam ac vitiosè Romæ fieri, cum maximo reliquarum Gentium ac Provinciarum incommodo, NEC ABSQUE DETRIMENTO RELIGIONIS. (Sleid. De Statu Rel. & Reip. L. 4.) — Summos Pontifices posse errare, in IIS QUÆ TANGUNT FIDEM. — In hac Sede multa ABOMINANDA fuisse ; — Abusus in Spiritualibus — & omnia in perversum mutata. — (V. Launoyum Doct. Sorborn. in Epistolis.)

* Reluctancy. We ought to suppose, considering the Candour of his Character, that his Sentiments concerning the principal controverted Tenets, were pretty near the same with those that are commonly received by the *Romish* Sect ; for, considering the Principles of blind Submission, which are established amongst those Christians, the strangest Doctrines, not to say the most absurd, must be received by their Men of Wit, as well as by others : The Doctor and the Collier must equally believe the Council. However, though *Adrian* opposed *Luther*, several Bigots of that *Catholick* Religion believed they had found out that he favoured him : An Affair into which I shall not enter here. But however, it is certain that this good Prelate highly † complained of the very great Disorders, and crying Abuses that were crept, said he, in great Number into the Court of *Rome*, and every where throughout it's vast Empire. He freely owned that Popes might err as well as other Men ; and that several of them had justly deserved the Name of Hereticks ; which was the Occasion that he himself was treated as one, by

several

several Writers. The Abomination of the Sanctuary, that is to say, the horrible and universal Corruption of those who are called *Clergymen*, from the *lowest Priest* to the *High Pontiff*, was what he chiefly lamented; and this was the Evil, to which he proposed to apply a Remedy, as soon as possibly he could; but they did not give him Leisure to do it. The State of Affairs at *Rome* has been such, for these twelve or thirteen Centuries especially, that we must not expect any Reformation by the Means of the Popes: For these Men must necessarily perish, by the Sword, or by Poison, if they do not pretty near tread in their Ancestor's Steps.

GILBERT LAPPIUS in his *Appendix*, or his Annotations upon *Beka*, produces the Letter of a Traveller named *William de Lochorst*, who was at *Rome* when *Adrian* died: He speaks very advantageously of this Pope; whose Manners, says he, were holy, and the Endowments of his Mind admirable. And he adds, in relation to his outward Form and Mien, that he was a tall Man, of a fine Shape; of a fair Complexion; a happy Physiognomy, and all his Airs grave and modest. His Obsequies were performed on the 22d of *September* 1523, six or seven Days after his Death: And his Body was interred in *St Andrew's* Chapel in the *German* Church, with these Words upon his Monument:

H I C

Nihil sibi infelicius in vita duxit,

Quàm

Quod Imperaret.

P. BERTIUS relates this Inscription a little different: *Hadrianus Sextus hic situs est, qui nihil sibi infelicius quàm quod Imperaret duxit.* Cardinal d'En-

kenvoert, who was his Friend, and owed his Cardinalship to him, composed this other Epitaph, which I add here so much the more willingly, because you shall find in it some historical Particularities :

HADRIANO SEXTO PONTIFICI MAXIMO, Ex Trajecto insigni Inferioris Germaniæ Urbe; qui, dum Rerum Humanarum maximè Aversaretur splendorem, ultro à Proceribus, ob incomparabilem Sacrarum Disciplinarum scientiam, ac prope Divinam candidissimi Animi Moderationem, Carolo Quinto Cæsari Augusto Præceptor, Ecclesiæ Dertusiensis Antistes, sacri Senatûs Patribus Collega, Hispaniarum Regius Præses; Reipublicæ Christianæ Divinitus Pontifex absens adscitus Jan. 9. An. 1522. Vixit Annos 63, Menses 6, Dies 13. Decessit xviii Kal. Octob. An. à partu Virginis 1523, Pontificatûs sui An. secundo. Gulielmus Enckenvoert, Illius benignitate, & Auspiciis, Titul. sanctorum Joannis & Pauli, Presbyter Cardinalis Dertusiensis, faciendum curavit.

WILLIAM LOCHORST is pretty positive as to the poisoning this poor Pope, in his Letter to the Dean and Chapter of *Utrecht*, dated the same Day of his Funeral; where he remarks in that same Letter, that the following Verses were publickly set up in *Rome*.

Cita Mors Adriani.

*Hinc mors tam cita, quod Mores & Tempora Nostra,
Prava nimis, Talem non meruere Virum!*

O Mores! O Tempora!

ONE may easily see who those are whom these Verses accuse; but the People who endeavoured to hide the Shame of these Poisoners, threw the Suspicion upon certain Shop-keepers, whose Business was spoiled by the Ordinances of that Pope, against Luxury in Habits.

ONE may remark as a Thing singular, that *Adrian* would not change his Name upon his Advancement to the Papacy, notwithstanding the Custom constantly followed from the Middle of the ninth Century: *Sergius* the Second having taken that Name instead of that he had, towards the Year 845.

ANNA MARIA SCHURMAN, is another famous Person of the City of *Utrecht*. Her Name is a sufficient Elogy: Only it is good to observe, that the *Learning of Kings and Women*, is generally a little too much extolled by the Flatterers and Adorers of these two Sorts of Persons. She read seven or eight Languages; and she did inform herself with great Care, of the State of the Sciences, of which she discoursed historically, after a pretty pertinent Manner. She had also some Knowledge in the fine Arts; and even understood a little of Painting. I have seen a Print taken from an Original in Water-colours, which was, say they, done by her own Hand, as well as it represented her Face; and under which she had written these two *Latin* Verses of her own making;

Cernitis hîc picta nostros in Imagine Vultus:

Si negat Ars formam, Gratia vestra dabit.

SIFFRIDUS PETRUS, one of the Commentators of the Annals of *Utrecht* so often already mentioned, relates a Fact that was wondered at in this City, in the Year 1378. He says, that a Male Child, of forty Days old, pronounced certain Words, by an extraordinary marvellous Operation. I don't remember whether he observes what was the proper and particular Use of that Prodigy; nor if any remarkable Circumstances accompanied it. But however, this History will make me touch again upon the Article of the

Peace of *Utrecht*, in relating here the Words of one of our famous Preachers, concerning this Peace so universally desired. *Happy*, said he, and an *hundred Times happy*, ye *Ministers*, who are sent from all the Courts of Europe to treat of Peace, if some heavenly *Embassador* (like this extraordinary Child) came to preside in your *Assemblies*, and conduct to their End your laudable Designs! What *Intrigues*, what *Cares*, what vain *Labours* would be spared to you, if your *Conferences* were so happily directed, by a *Moderator* of this Character! &c.

AFTER what Manner soever the Efforts and Cares of all these *Ministers of Peace* do succeed, to whom thou open'st thy Arms, O *UTRECHT*! Peace be to Thee, and all Prosperity!

Pax Tibi! Et Pax Adjuvantibus Te!

I Chron. xii. 18.

*Sit Pax in Propugnaculis tuis,
Et Tranquillitas in Palatiis tuis.*

Pf. cxxii. 7.

But remember what saith a Poet;

Quis fuit horrendos primus qui protulit Enses?

Quàm ferus, & verè ferreus ille fuit!

O rigidum Pectus! Sed vos attendite, Cives!

Cum Belli portas claudere fert Animus:

Libertas melior cautis quæ iungitur Armis,

Quàm quod fraude tegit Pax simulata Jugum.

Ergo, cùm placitum est optatæ Fœdera Pacis

Pangere, Sollertes, Bella parate simul!

PAX QUÆRITUR BELLO.

Two Hours from *Utrecht*, we passed thro' the fine Avenues of *Zeist*, in Sight of the Castle on the Right-hand. It is a very fair Building, com-
passed

passed with large Ditches full of running Water, and adorned with Woods, Gardens, Statues, Fountains, and all other Embellishments you can desire. This House belongs to one of the greatest Lords in the Country, who built it some Years ago, and hath the Repute of doing Things magnificently. ZEIST.

FROM thence we went to dine at *Rhenen*, a RHENEN. Country Town or Borough, pleasantly enough situated upon the *Rhine*; *John Askelius*, the xlviii Bishop of *Utrecht*, inclosed it with strong Walls, towards the Year 1350: which was formerly to be seen exprest in these Verses upon one of the Gates;

*Providus includit Rhenensem Mœnibus Urbem
Askelius Præsul: Turres adjungit & altas;
Scilicet ut nequeant Cives turbare molesti
Prædones, innoxia Pax dum divite Cornu
Fundit Opes: Nec eos rabidus perterreat Hostis,
Dum luculenta tonant Mævortis Bella: nefandè
Dum bacchatur atrox, & barbara sævit Erinnyes.
Præsul, Honoris apex! & quo nec justior alter,
Nec Pietate fuit major! Tibi solvere Grates
Pro Meritis non sufficimus. ———*

THE Antiquaries of that Country, pretend that their *Rhenen* is the *Grynnes* mentioned by *Tacitus*; but this Supposition appears to me to be grounded upon nothing but some Affinity in the Words. And even, I do not see how one can be certain that this Place, (where we do not meet with the least Mark of any *Roman* Antiquity) can be near the Place where the antient *Grynnes* stood. The Church is pretty fair, and especially the Steeple: One is at first inclined to believe that so fine a Tower or Pyramid must have been built for a better Town than this is.

GERARD LYSTRIUS has published a short Description in Verse of the Neighbourhood of *Utrecht*; and I shall here insert some of what he says of *Rhenen*.

*Oppidulum Rhenense pium, sic præstat Amæno
Cælo, sicque situ se tollit ad Æthera blando, &c.
Quippe quod in celsò constructum vertice Collis
Frondeſi, Rhenum ſubter ſe cernit euntem,
Vorticibus tremulis ſtrepitantem murmure rauco.
Si libet, hîc potis es Cervos agitare feroces;
Fulmineum vel Aprum cornu tranſfigere diro:
Auribus excipies vocum discrimina mille
Avia quas Arbusta cient, Volucresque canoræ.
Capripedes cernes Satyros, Dryadesque fugaces,
Dum curſu certant agili prævertere Panes,
Agreſtes Nymphas, latè Nemus omne movère.
Oppidulum quamvis iſtud non ſit populolum,
Attamen, exigui Cives, ut * Montibus altiſ
Nutriti, ſunt Montani, genus acre virorum.
Germanis nullis vivunt Virtute ſecundi
Bellicâ; & Ingeniî non cedunt Dotibus ullis:
Sic Opibus quod deeſt ſupplet Virtuſque Genuſque.*

* This Poet never ſaw the *Alps*, who takes a *Hillock* for a high Mountain.

THE little Hill mentioned by this Author upon or next which *Rhenen* is built, is called by *Bekelius*, *Mons Haymonis*, *The Mountain*, or *Hill of Haymon*, formerly a pretty Prince of that Country, and Father of the four famous Champions, ſo well known by the Name of *Quatre-Fils-Aymon*, whoſe † *Pont-Neuf's* Authors relate the Hiſtory, with ſeveral others of the ſame Sort,

† At *Paris*.

THEY made us alſo take Notice at *Rhenen*, of the fine Houſe, that || *Frederick V*, *Eleſtor Palatine*, and King of *Bohemia*, cauſed to be built there

|| THIS Prince was elected King of *Bohemia*, and crowned at *Prague*, the fourth of *November* 1619. But the Emperor *Ferdinand* the Second his Rival, attacked him with a ſuperior

there, when he retired thither after his Disgraces, in the Year 1622. The Choice that that Prince made of that Place, ought to make us think that the Situation of it is pleasant, and the Air good.

APPROACHING the Village called *Rhincom*, three Hours on this Side of *Rhenen*, there is a Boundary Stone, which separates the *Lordship* of *Utrecht*, from the *Duchy* of *Guelderland*. The Fields thereabout, are almost wholly planted with Tobacco; and the Stalks by which these Plants are supported, give them an Air, at a Distance, of our Vineyards round about *Paris*. I say in the Neighbourhood of *Paris*; for the Way of planting and cultivating the Vine is very different, in the different Provinces of *France*.

ARNHEIM is tolerably fortified. During the little Time we stayed there, we could not find any particular Thing that deserved to be taken Notice of. Their Beds, at least in the Inns, are like our Cupboards; which you go up a Ladder to, and after plunge your self into a deep Feather-bed, and have another of the same Sort for your Covering. 'Tis their ordinary Way in all these Countries, even in *Holland*. If they wonder that I take Notice of it, as being singular

ARNHEIM.
Arenacum.

rior Army, and forced him to retire: After which, the Empire animated by their Head, dispossessed him of his own Dominions; in which, *Charles Lewis* Son to *Frederick*, was but settled in Part by the Peace of *Munster*. But the *Upper Palatinate* that was then transferred to the House of *Bavaria*, is lately returned to the *Palatine* Family by a new Catastrophe. The *Serenissime* Princess *Sophia*, Electress Dowager of *Brunswick* and *Hanover*; and, as far as I know, designed Heiress of the Crown of *Great Britain*, was born at *Rhenen* An. 1630, eight Years after her Father's Retirement thither. The Queen, her Mother, was Sister to *Charles* the First, King of *England*; who, as it is known enough, was not a very fortunate Prince neither. *Frederick* died at *Mayence* in the Year 1632, as he was endeavouring to recover his Dominions.

singular, (as Monsieur *L' Abbé Regnier* has done in his pretty Verses) they may, in Revenge, make Remarks upon ours.

Two large Hours and an half from *Arnheim* we pass'd the *Yssel*, the *Fossa Drusiana*, mentioned by *Tacitus*. This ancient Canal, at present, is divided into three Branches, very near each other in this Place; and pass through *Dousbourg*, which is a little Town on that Water, in the County of *Zutphen*. We were forced to dine upon Bisket and Milk in a paltry Village, and in the Evening were treated much after the same Manner at *Yseloort*, which is a poor little dismantled Place, at the Entrance into the Country of *Cleves*.

DOUS-
BURG.
Drusi-Bur-
gum.

YSEL-
OORT.

WESEL,
formerly a
Hans-Town.

* It has eight
Bastions, five
of which are
lined.

† The Citadel
has five Ba-
stions. It will
be a handsome
Fort, and as
strong as it
can be made
in such sandy
Ground. The
Inside of the
Rampart is
lined, to make
it more firm,
and keep it
from falling.

DUISBURG
formerly a
Hans-Town.

THERE is scarce any thing but Woods and sandy Grounds between *Yseloort* and *Wesel*; and there is but little remarkable in the last of these Places. 'Tis indifferently fortified *, and they are at present at Work on a † Citadel, between the City and the Fort of *Lippe*, on the Bank of the *Rhine*. The Elector of *Brandenburg* allows his *Roman Catholick* Subjects in the Duchy of *Cleves*, the publick Exercise of their Religion, by a Treaty which he concluded with the Duke of *Newburg*, now Elector *Palatine*, on Condition that the Duke should grant the same Liberty to the *Protestants* in his Duchies of *Juliers* and *Berg*. There are four Churches at *Wesel*: The *Protestants*, who are called *Calvinists*, have the two principal; the *Lutherans* the Third, and those of the *Roman Communion* the other. The *Jews* have a little Synagogue.

HALF an Hour from *Wesel* we pass'd the *Lippe*, which, not far from thence, falls into the *Rhine*; and the same Day we arriv'd pretty early at *Duisburg*. This City is about the Bigness of *Wesel*, without Fortifications, or any thing considerable but

but it's University. The principal Church is fair enough, and belongs to the *Protestants*. The Scholars walk about the Streets in their morning Gowns, like those of *Leyden*. I was informed, that the *Roman Catholicks* might carry the Host about here, according to the full Liberty which is granted them throughout all this Country; tho' they chuse rather to refrain from doing it, lest any Accidents should happen, which might disturb the friendly Correspondence which they entertain with their protestant Neighbours.

A GOOD half League from *Duisburg*, we entered into the Country of *Berg*. And two Hours after we passed through *Keyserfwaert*; which is a very little Place upon the *Rhine*. It belongs to the Elector of *Cologne*, in whose Possession, as we were informed, it remains as a Pledge, and by whom it was fortified.

KEYSER-
SWAERT-

WE have now been a few Hours at *Dusseldorp*, where we have already walked about for some Time, to discover something worth our Observation. This City is bigger by half than *Duisburg*, and every Way better; there are no Suburbs adjoining to it, no more than to *Keyserfwaert*. The Fortifications seem to be kept in good Order; and the electoral Prince, the Duke of *Newburg*, makes his Residence here. This is all I can now say.

DUSSEL-
DORP. The
Residence of
the Elector
Palatine since
the *French*
ruined the Ca-
stle of *Heidel-*
berg. Here is
a Citadel with
four Bastions.
Gal. Gualdi.

I am,

S I R,

Yours, &c.

Dusseldorp,
Oct. 23, 1687.

LETTER

LETTER V.

S I R,

COLOGN, an Arch-
bishoprick, U-
niversity, im-
perial City,
and Hans-
Town. *Otho*
the Great,
made it an
imperial City,
and gave it
the Privileges
it now enjoys.

There are 24
Gates, 13 to
the Land, and
11 on the
Rhine.

THIS Letter will give you an Account of part of what I could observe at *Cologn* in three Days Time. Since we only wandered in our Walks abroad, you must expect no regular Order in the Relations which I send you. I am glad of this Occasion to give you this Advertisement by the By, that you may not expect to have Things in another Method than that in which Chance offered them to us.

COLOGN may be seen at a considerable Distance, and all in plain View in a level Country. The City is very large, surrounded with a Wall and dry Ditch, with Towers, and some Bastions which defend it Gates. *Lutber* says in his *Colloquia Mensalia*, that 'tis the greatest City in Germany, c. 64. There is rarely so great a Number of Steeples to be any where seen at once, as appeared to us on the Side we approached the Town.

It is an imperial City, governed by it's Burgo-masters: But the Archbishop's Authority is very considerable. This Prince takes Cognizance of all Affairs both civil and criminal, and can pardon those whom the Magistrates condemn. And the Oath which the City takes, seems to be a kind of Homage: It is in these Terms;

WE the free Burgessees of Cologn, do this Day, for now, and for ever promise to ———— Archbishop of Cologn, to be faithful and favourable to him, AS LONG AS HE SHALL MAINTAIN, IN OUR RIGHTS, OUR HONOUR AND
OUR

OUR ANCIENT PRIVILEGES, *Us, our Wives, our Children, and our City of Cologn. So God and his Saints help us.*

There is great Jealousy between the City and the Elector. They will not

suffer him to stay long there with a great Train. Many Archbishops have attempted to invade their Liberties. Under the Reign of the Emp. *Adolphus of Nassau*, the Inhabitants went in Arms to meet their Archbishop, as far as *Worinben*, in *Brabant*, where having placed the Keys of their City between him and them, in the Field of Battle, to be the Price of the Victory, they obtained that with their Keys and Franchises. They have ever since celebrated a Festival on this Account, with a great deal of Ceremony, *Heiss*.

If you please, you may have the Answer which the Bishop returns them: It was a Burgo-master who gave me them both.

WE — by the Grace of God, Archbishop of the Holy Church of Cologn, Elector, and Arch-Chancellor of the Empire through Italy: To the End, that there may be an amicable Confederacy, entire Confidence, and sincere and inviolable Peace between Us and our dear Burgeesses of the City of Cologn, do make known to all by these Presents, that we promise and declare sincerely, and without Fraud, that we confirm all their Rights and Franchises, written or not written, old or new, within or without the City of Cologn, which have been granted to it by the Popes, Emperors, Kings, and Archbishops of Cologn; and that we will never do any thing to violate the same: In Testimony whereof, &c.

THE Chapter of *Cologn* is composed of sixty Canons, who ought all to be Princes or Counts. The Four and twenty Eldest are the Capitularies.

THE Electors of *Cologn* had formerly the Privilege to crown the Emperor according to the Constitution of the *Golden Bull*; but these Electors not having been Priests for a long Time, those of *Mentz* performed that Office in their Stead, and

* They pre- and have * ever since remained in Possession of
tend also to that Honour.
this Right, in
Quality of the first Archbishops. *Leopold*, the Emperor now reigning was
crowned by the Archbishop of *Cologn*.

I AM informed, that there are many *Protes-*
tants here, who are known to be such: They go
into the Lands of the Duke of *Newburg*, to per-
form the Exercise of their Religion. They are
† Those who presented the still called by their old Name of † *Gueux*, or
Petition were *Beggars*, which, you know, was given at *Brussels*
habited all a- to the Authors of the *Compromise*, by the Count
like, with a *de Barlemont*.
thick and
course Sort of

Cloth. They never took it ill to be called *Gueux*; and to distinguish themselves
by that Name, they hung a Medal at their Necks, upon which, on one Side, was the
Effigies of the King, (*Philip II.*) and on the other, two Hands joined together hold-
ing two Budgets, with divers little Porringers, and round about was written, *faith-*
ful to the King even to Beggary. *Gab. Chapuy's Hist. of the Wars of Flanders.*

THE Town-house is a great *Gothick* Building.
There are six We saw there, among other Things, Chambers full
Inscriptions a- of Bows, Arrows, Cross-Bows, Quivers, Bucklers,
bout the Plat- and other ancient Arms. I measured one of those
form before it. Cross-Bows which had need of a Frame, or Car-
The first was riage; the Bow was of Whale-bone, and is
designed to twelve Foot long, eight Inches broad, and four
commemorate Inches thick. It is very pleasant to behold *Co-*
the Kindness of *logn*, and the delicate Country about it, from the
Cesar to the top of the Tower of this House.
Ubii, by re-
ceiving them
into the Num-
ber of the Al-

lies; and his building two wooden Bridges over the *Rhine*. The second men-
tions the Colony which *Augustus* sent hither. The Third was made upon
Occasion of the building of the City, by *Agrippa*. The fourth relates to
the Stone-Bridge, which *Constantine* built here. The fifth is in Honour of
Justinian, who granted them some Laws; and the Sixth in Honour of the
Emperor *Maximilian I.* *Montconys.*

THE little Part of the City which is on the
other Side of the *Rhine*, is properly under the
Dominion of the Elector, and is the Quarter al-
lotted to the *Jews*.

THE

THE * Cathedral Church remains in a very imperfect State; it is Pity so fine a Beginning was never compleated. In the Year 1162, the three pretended Kings who came to adore our Saviour, were brought from *Milan* into this Church; where Fame attributes many Miracles to them. They sell for a penny a Dozen little Billets or Notes, which have touched them, and communicatè their Virtue. *Luther* says, that in his Time there was in this Church a stone Statue of a Dean, holding a Cat in one Hand, and a Rat in the other: This Dean was a *Jew*, and that shewed, says *Luther*, that he loved the Christians no otherwise than the Cats love the Rats; which is easy to be believed. *Colloquia Mensalia*, Chap. 74.

AN extraordinary Drought having caused a Famine in *Hungary* (I know not positively in what time it happened) a great Number of the People of that Country, came to supplicate the Assistance of the three Kings, after they had in vain invoked the Saints of their Country and Neighbourhood; and they had no sooner mentioned their Request, but it rained in great Abundance. Since that Time, a certain Number of *Hungarians* come every seventh Year in Procession, to pay Homage to their Benefactors; and these People are treated and waited upon by the Magistrates for fifteen Days, in a very fine House, which was built on Purpose for them.

ed Monarchs were Kings of *Cologn*. But, for my Part, I must confess, I never heard any Person maintain, or so much as speak of that Opinion.

* *St Peter's*.
'Tis said this Structure was erected in the Space of four Years, and finished *Anno* 1258.

When *Frederick Barbarossa* caused *Milan* to be razed.

The great Course of People who resort from all Parts to *Cologn*, is the Reason why the City has been considerably augmented. Sir *Thomas Brown* in his excellent Book of Vulgar Errors, refutes the Opinion of those who imagine, that these pretend-

I OBSERVED a Hole, three or four foot wide in the Top of the vaulted Roof of the Church, and almost directly over the Chapel, where these royal Relicks are kept. These Words are written round the Hole:

ANNO

See To. II.
Letter xxiii.

ANNO 1404. 30. Oct. *Ventus de nocte flat ingens, grandem per tectum lapidem pellit.*

ON the thirtieth of October, in the Year 1404, a great Wind blew in the Night, and drove a great Stone through the Roof.

THIS Stone lies on the Pavement near the Chapel. Our Guide told us, they called it, *The Devil's Stone*, because it is believed, the Devil threw it out of Malice to destroy the Chapel. I observed also in the same Church, over one of the Doors, thirty six gilded Staves, about three foot long each; and this Distich written underneath:

*Quot pendere vides Baculos, tot Episcopus Annos
Huic Agrippinæ præfuit Ecclesiæ.*

And in Effect, the Elector is at present in the thirty seventh Year of his Archbishoprick. But I could neither learn the Origin, nor the Utility of this Custom.

WE saw, by the Way, the fine Church of the Jesuits, and from thence went to that of *St Ursula*. You are doubtless acquainted with the Legend of this Saint, and of her Eleven thousand Virgins, who were massacred with her by the *Huns* at *Cologn*, in the Year 238. Those who first wrote the Story, supposed that there was one *Etherus*, King of *England*, and Husband of *Ursula*; and one Pope *Cyriac*, his Cotemporary, Persons of whom no Notice is taken in any History. In the mean time, every one of the eleven thousand Virgins, have done above Eleven thousand Miracles, and furnished a great Number of Relicks. The Body of *Ursula* lay for a long time confounded among the rest; but they say it was at last distinguished by a Pigeon, who, for several Days, came regulary at a set Hour to her Tomb: And at present the Saint is laid near her Husband

Mezeray relates the Story, as 'tis commonly told; but is so far from affirming it to be true, that he looks upon it as uncertain, if not fabulous. 'Tis also confuted at length, by the famous Archbishop *Usher*.

Husband *Etherus*. The Church is filled with the Tombs of many of the Virgins, and there are always a Multitude of old Women in it, repeating *Pater-nosters* from Morning to Night. They say the Earth of this Church would not formerly endure any other dead Corps; and to prove this, they shew the Tomb of a Daughter of a certain Duke of *Brabant*, which, after they had placed it there by Force, started up and remained in the Air; so that they were obliged to fix it with Iron, as it still continues, two or three Foot from the Ground, against one of the Pillars of the Church.

THEY shewed us, in a great Chapel, which is at the Side of the Church, the Bones of the Virgins, with which it is adorned and hung, almost in the same Manner as you see the Swords and Pistols ranged at *Whitehall*, in the Guard-Chamber. These Bones have no Ornaments, except the Heads, which are honoured in a particular Manner; for some of them are put up in silver Shrines, others in gilt Boxes; there are none which have not at least their Caps of Cloth of Gold, or a Bonnet of Crimson Velvet, wrought with Pearls and Jewels. And this is what, together with the pretended three Kings, is the chief Object of the Devotion of *Cologn*; and from whence it takes the Name of *Cologn the Holy*. 'Tis also, for the same Reason, that the Arms of the City are, *Argent, eleven Flames Gules, with a Chief of the Second, charged with three Crowns Or*. The *Eleven Flames* are in Memorial of the Eleven thousand Virgins, and the *three Crowns* represent the three Kings.

PERHAPS you have not been informed of the Judgment, that one of the most learned Jesuits of the past Age, has made of the History of the Eleven thousand Virgins; 'tis the famous *James*

Sirmond, Confessor to King Lewis XIII. The learned Monsieur de Valois has published it in the following Terms:

THERE was, says he, one St Ursula a Martyr, according to the common Opinion, tho' we cannot tell the Time when she lived: But as for the Story of the Eleven thousand Virgins, 'tis a little too gross to be suffered. Here is the Foundation, on which, according to Father Sirmond's Conjecture, this Error is grounded. Those that forged this fine History, having found in some written Martyrology, SS. *URSULA ET UNDECIMILLA, V. M.* * Sancta Ursula & Undecimilla, Virgines Martyres, they imagined that Undecimilla, which is a proper Name, with *V* and *M* adjoined to it, was an Abbreviation to express, Undecim Millia Virginum Martyrum: And thereupon they made the Romance, which they now put upon the World. I cannot comprehend, how the Doctors of Sorbon, amongst whom there are so many learned Men, should be willing to have this Troop of Counter-band Saints, for the tutelar Patrons of their Church; since 'twas in their Power to have chosen so many others, of an unquestionable Stamp. See the *Valesiana*.

IN the Church of the *Maccabees* there is a Crucifix who wears a Peruke; which is a very particular Dressing for a Crucifix: But the most surprising and edifying Circumstance of which, you must be informed, is, that when the *Hungarian* Pilgrims come to *Cologne*, they do each of them cut off a Lock of Hair from this Peruke, and yet it never diminishes. The *Carthusians* (if you will take their own Word for it) have the Hem of *Christ's* Garment, which was touched by the Woman that had the bloody Issue. When the Women of *Cologne* are troubled with a Flux of Blood, they send some Wine immediately to the *Carthusians*, that they may dip a Piece of the Relick in it; after which a
Draught

Draught of the sanctified Wine is esteemed an infallible Remedy. *J. Reiskius.*

I OBSERVED, at the Entrance into the Church of the twelve Apostles, a Picture, which represents a singular Event. The Wife of a Consul of *Cologn*, being buried in the Year 1571, with a Ring of some Price, the Sexton, the Night following, opened the Tomb to steal the Ring; I leave you to judge if he were not frightened when he felt his Hand grasped, and when the good Lady took hold of him to get out of the Sepulchre. However, he made a Shift to disengage his Hand, and immediately ran away, without asking any Questions. The Person that was come to Life, unwrapped herself as well as she could, and went to knock at the Door of her House. She called a Servant by his Name, and in few Words told him the Sum of her Adventure, that he might admit her without any Scruple: But the Man thought her a Ghost, and in a great Consternation ran to tell the Thing to his Master. The Master, as incredulous as the Man, called him Fool, and said he would as soon believe his Horses were in the Garret; and instantly a most dreadful Noise was heard in the Garret; upon which the Man went up, and found six Coach-horses there, with all the others that were first in the Stable. The Consul amazed at so many Prodigies, was not able to speak; the Man was in an Extasy, or Swoon, in the Garret; and the Living deceased, quaking in her Shroud, was expecting to be let in. At last, the Door was opened, and they chased and used her so well, that she revived as if nothing had passed; and the next Day they made the necessary Machines to let down the Horses. And, as a Confirmation of the Story, there is at this Day to be seen in the Garret, some wooden

G 2

Horses,

Horfes, which are covered with the Skins of these Animals. They shew also in the Church of the Twelve Apostles, a large linen Curtain which this Woman spun after her Return into this World ; in which she lived seven Years afterwards.

WE may now observe, this Story has been subject to the Fate of most other Relations, of extraordinary Accidents : 'Tis the Humour of the World, in such Cases, instead of being contented with the Singularity of an uncommon Event, to heighten every Circumstance, and embellish the real Wonder with new and fictitious Prodigies. The very Oddness and Improbability of the Story recommends it to the Belief of those who are always very fond of what they cannot comprehend ; and others are so accustomed to a blind Submission, that a confident Assertion will extort their Assent to a downright Absurdity. On the other Hand, there are some, who, as soon as they find an incredible Circumstance added to a Story, are so afraid of being imposed upon, that they reject the whole as a Fable. But 'tis certainly the Duty of all Men, as 'tis the Care of every candid and judicious Person to endeavour, by a careful and impartial Enquiry to distinguish Truth from Falshood, and to avoid the two opposite Extremities of a heedless Credulity and unreasonable Niceness. For if only such Truths were to be believed, as are absolutely free from the least Mixture of Fable, we should hardly give Credit to any Thing that is grounded on Tradition or History. And therefore, though the End of this Story is evidently fabulous, I see no Reason that should oblige us to deny the Beginning of it ; since 'tis not only very probable, but supported by frequent

quent * Examples of the same Nature : And even, * Since the we may say, I think, in favour of this, that former Edition of this Book, whereas among all the numerous Relations of supernatural Events that are published, there are I have met with the History of the Matter of Fact ; on the contrary, the Number *Ressuscitée de Cologne, in the Memoirs* of those who have been buried before they were really dead, is much greater, than that of the famous Surgeon *Fabri*, the Stories recorded in History, of such as have been taken up alive out of their Graves. and in the *Histoires Admirables* of *Simon Goulart*.

The Name of this Woman was *Reichmuth Adolch*. She lived a long Time after her Return to the World, and had three Sons, all of them Clergymen. *John Bussenmaker* has engraven the Picture that is to be seen in the Church of the *Holy Apostles*, where this whole History is represented. Neither *Fabri*, nor *Goulart*, make any Mention of the Horfes in the Garret ; which is a Circumstance manifestly fabulous enough.

PLINY relates several Instances of this Nature ; and among the Rest, that of *Aviola*, who awaked from his Lethargy, after his Body was laid on the funeral Pile in order to be burnt, according to the Custom of that Time ; but was consumed by the same Fire that revived him, the Violence of the Flame not permitting the Spectators to assist him. I do not at all question, but you, as well as I, have met with a hundred such Relations in the Writings of ancient Authors. But, without leaving *Cologn*, I shall content myself with putting you in Mind of Archbishop *Geron*, who, if we may depend upon the Authority of *Albertus Krantzius*, was buried alive ; and died before his Grave could be opened. And you have doubtless read the Story of † *Scotus*, the Sub-

Aviola Vir
Consularis in
rogo revixit :
& quoniam
subveniri non
potuerat, præ-
valente flam-
mâ, vivus
crematus est.
Plin. l. vii.
c. 25.

† *John Dunsor*
Downs a Scotch
Franciscan, di-
ed at Cologn
Nov. 8. 1308.
† *Bzevius.*

til Doctor, who, in this same City, gnawed his Hands, and broke his Head in his Grave. 'Tis true, || one of the most considerable Authors who related this Accident, was positively contradicted by one *George Herwart*, who, it seems, was loath

to believe so tragical a Story of a Person for whom he had an extraordinary Veneration. Yet the Matter of Fact is attested not only by *Bezovius*, but also by *Paulus Jovius*, *Latomus*, *Majoli*, *Vitalis*, *Garzoni*, and so many others, that 'twould be against Reason to oppose the concurring Testimonies of all those Historians.

THO' you will perhaps think that this Digression is already too long, I cannot forbear adding another Story, which agrees almost in every Circumstance with that of the Consul's Wife; and which I can positively assert to be true. Some Time ago one *Mervache*, a Goldsmith of *Poitiers*, suffered some Gold-rings to be put in the Grave with his Wife, because she desired at her Death, that they might be buried with her. A poor Man in the Neighbourhood hearing of what was done, opened the Grave the next Night, with a Design to steal the Rings; but as he was endeavouring to pull them off, the Woman revived, and complained that he hurted her. These Words struck such a Terror into the Thief, that he ran away, leaving the Grave open; and the Woman being awaked out of her Apoplectick Fit, went home, and in a few Days recovered her former Health. She lived many Years after, and bore several Children, some of whom are still alive, and follow their Father's Trade at *Poitiers*, in *France*.

THE Story of Captain *Francis de Civile*, a Gentleman of *Normandy*, who affirmed, that he was dead, buried, and restored to Life by the miraculous Providence of God, is so rare, and so remarkable in every Respect, that no inquisitive Person ought to be ignorant of it. Several Authors who lived at that Time, took notice of this memorable Event, and described the principal Passages of it; but the Accounts they have left

us are very imperfect, and even in some material Circumstances. Those who were desirous to be particularly informed of the whole Transaction, did see the History of it written by himself, late in the Possession of a * *French Minister* at *London*, whose Wife was that Gentleman's Grand-daughter, and now printed p. 647, of this Volume.

I HAVE nothing further to tell you of that Place; but that there are still some † Families remaining, who pretend to be descended from the *Romans*, and produce their Genealogies from the first Time this City was made a Colony of the Empire. Let us however add a Word more; for 'tis impossible to leave *Cologn* without making some Reflection on the Fate of a great Queen (*Mary de Medicis*) who, after she was banished and forsaken, as 'tis well known to every Body, died here; however much less unfortunate in this Disgrace, than had been her Husband, *Henry IV*, who was stabbed in his Capital City, without any Respect, for the Gold of his Coach.

* *Mr De Sicqueville*, a Gentleman of *Normandy*, formerly Minister of *Tours*.
† *Leiskirkin* and *Judaes*.

I am,

Cologn, Oct.
26, 1687.

S I R,

Yours, &c.

LETTER VI.

S I R,

THE Ways from *Cologn* to *Mentz* are so bad at present, and travelling in Coaches, such as they are here, so unpleasant and uneasy, that we chose rather to embark on the *Rhine*, notwithstanding the extream Slowness of the Passage.

B O N N.

*Bonna, Castra
Bonnensia, Co-
lonia Julia-
bona, built by
Drusus. Anno
359. Julia-
nus munit con-
tra Germanos
Novesium, Bon-
nam, & Bin-
giam. Calvis.
ANDE R-
NACH. and
Keyserswaert
have a Right
of Toll on the
Rhine.*

Some Years
ago as they
were prepar-
ing a Piece of

WE went a Shore at *Bonn*, which appeared to us a little dirty City. I could not learn, that there was any thing in it to deserve our Stay there. The Fortifications are neglected, and the Palace of the Elector of *Cologn*, who resides there, seems to be but a very indifferent House, for a great Prince; tho' it has some good Shew on the Outside: The Gardens belonging to it are mightily boasted of. There was a Burgo-master of *Cologn* in the Boat, who told me, as we passed by *Andernach*, that there are some Gentlemen in that City, who have particular Privileges, and are called, *Equites Liberi*. He also told me many Stories of a great House on the other Side the *Rhine*, which is not inhabited, and which he said was haunted with Spirits; the ordinary Scandal of uninhabited Houses or Castles.

Ground in order to erect a Battery on it, they discovered a Vault, in which there was found an Iron Chest full of gold Medals, which were valued all together at a Hundred thousand Crowns. They were of the finest Gold, and some of them were so thick as to weigh Eight hundred Ducats. Tho' they were of the same Coin of small Medals, or the *Roman* large ones, yet they were basely counterfeited, and the few of them that were, whether true or false, of the last *Greek* Emperors, shews that they must be at least four or five hundred Years old. *Burnet.*

COBLENTZ.

*Confluentes :
Legio Trajana,
in the Archbi-
shoprick of
Treves, the
Residence of
the Elector of
Treves, and
the most anti-*

COBLENTZ is built upon a Nook of Ground which the *Moselle* makes when it falls into the *Rhine*. This City seemed to us to be very agreeable, and they told us it was very well fortified on the Land-side; but we saw only single Walls on that Part which is washed by the *Moselle* and the *Rhine*. The Castle which is on a rising Ground, on

ent Archbishoprick in all *Germany*. The Chapter of *Treves* admits neither Princes nor Counts easily. The Canons are, as much as is possible, only Gentlemen; they must prove sixteen Descents of Nobility, both on the Father and Mother's Side. *Heiss. Cives comes sunt, blandi, candidi; ut in ipsis ag-
rosas genium Gallica vivacitatis cum Germanico candore, & gravitate tem-
peratum.* P. Bertius de Rep. Germ.

the

the other Side of the River, is a very strong Place, and commands the whole City. They call this Castle *Ebrenbreisten*, which signifies the famous *E H R E N-BREISTEN*. *Rock*, or the *Rock of Honour*: It is built on the Ruins of the Fort of *Hermestein*, of which there remains only that point of the Rock on which the Windmill stands. There is always a good Garrison in this Place, with Store of Arms and Ammunition. The Palace of the Elector of *Treves* is at the Foot of the Hill, under the Forts, and on the Bank of the *Rhine*.

*Vix Rbeno minor hic, placidos dum permeat Agros,
Frugibus & Pomis, & dulci fertilis Uvâ,
Nomen, Aquasque suas, proprio sub jure retentans,
Fluminis ex gemini confluxu nomen habentem
Servat adusque locum: Victor mox Rhenus utrumque
Eripit, & mixtis dominatur fortior undis.*

GUNTH. LIGUR.

OVER-AGAINST the Town of *Caub*, which belongs to the Elector Palatine, half a League from *Baccharach*, which belongs to the same Prince, there is an old Castle called *Pfaltz* in the Middle of the *Rhine*, from whence, as some say, the *Pfaltzgraves*, or as we call them, the *Palsgraves*, or *Counts Palatine*, derive their Name. *Baccharach* is a very little Town built on the Side of a Hill, and famous for it's excellent Wines. *BACCHARACH*. One of the Ministers of the Place, with whom we dined, pretends that *Baccharach* is derived from *Bacchi Ara*, or the *Altar of Bacchus*; and he told us there were four ancient Towns in the Neighbourhood, which were also consecrated to *Bacchus*: *Steegbach*, which is seated on a Hill-lock, *Scala Bacchi*, the *Ladder*, or *Stairs of Bacchus*: *Diebach*, *Digitus Bacchi*, or the *Finger of Bacchus*: *Handbach*, or *Manersbach*, *Manus Bacchi*, or the *Hand*

Hand of Bacchus: And Lorch, Laurea Bacchi, or the Bays of Bacchus.

Mentz was made an Archbishop by Pope Zachary, Anno 745.

As we parted from *Baccharach*, a furious Storm arose, in which a large Boat was cast away, and ours was also in some Danger. We went ashore a little before we came to *Rudisheim*, where the bad Weather constrained us to stay awhile; and passed by an old ruinous House, which they said belonged to that wicked Archbishop of *Mentz*, who was eaten by Rats. The *Rhine* makes in that Place a little Island, in the Midst of which is a square Tower, which they call the *Tower of Rats*: And it is commonly reported, that this Prelate, who was the most wicked and cruel Man of his Age, fell sick in that ruinous House I speak of, (some say it was in another a little farther off, which is not material to the Story,) and that, by an extraordinary Judgment of God, he was environed with Rats, which could by no Means be driven away. They add, that he caused himself to be carried into the Island, where he hoped he might have been freed from them, but the Rats swam over the River and devoured him. An ingenious Man, whom I saw in this Place, assured me, that he had read this Story in some old Chronicles of the Country. He said he remember'd, that the Archbishop was named *Renald*, and that this Accident happened in the tenth Century. I would have willingly given Credit to his Relation; but I fear there is some Mistake in it. For I know that about this Time there was a certain Priest named *Arnold*, who fraudulently dispossessed the Archbishop *Henry*; and that this *Arnold* was massacred by the People, which may have occasioned some Confusion in these Histories. The Name of the Archbishop was not *Renald*, but *Hatton II*, surnamed *Bonofus*; and 'tis said,

Anno 967.

said, that in a Time of Famine he caused a great Number of poor People to be assembled in a Barn, where he ordered them to be burnt, saying, *These are the unprofitable Vermine, which are good for nothing but to consume the Bread which should serve for the Sustenance of others.* This Story is related by a great many grave Authors, and generally believed here, though some look upon it as a Fable. Some are too apt to give Credit to any Prodigy, and others deserve to be censured for their obstinate Incredulity. Since the holy Scripture describes a *Pharoah*, pestered with Lice and Frogs, and a *Herod* devoured by *Worms*; why should we hastily condemn an Event of the same Nature for a Fable? History furnishes us with several Instances of more surprising Accidents, which were never controverted. And I remember I have read two such Histories in *Fasciculus Temporum*. The Author says, that *Mures infiniti convenerunt quemdam, potenter circumvallantes eum in convivio; nec potuerunt abigi donec devoraretur.* That is, a Multitude of Mice compassed a certain Man about, strongly assaulting him at a Banquet; nor could they be driven away till they had devoured him. This happened about the Year 1074. He adds, *Idem cuidam Principi Poloniæ contigit.* The same Thing happened to a certain * Prince of Poland.

Pliny upon the Testimony of *Varro*, relates, that the Isle of *Gyara*, one of the *Cyclades*, was abandoned by the Inhabitants because of Rats. He adds, That a City of *Spain*, was overthrown by Rabbits. One in *Thessaly* by Moles. One in *France* by Frogs. And another in *Africk* by Mice.

danapalus, he, his Wife and Children, were eaten by Rats, Anno 823. *Poppielus* Principes Polonorum Patruos suos veneno per fraudem interimit, eosque insepultos projicit; sed ex cadaveribus mures enati sunt, qui *Poppielum* & ambos ejus filios unà cum uxore devorant. *Chron. de Pol.* *Garon* places this Event in the Year 830, and adds, that the Rats gnawed the Name of *Hatton*, which was in many Places in the Tower of the *Rhine*. The History of *Hatton* is related at large by *Tritheimius* in his Chronicles, by *Camerarius* in his Meditations, and many others. *Calvisius* reports, that in 1013. a certain Soldier was eaten by Rats. See 1 *Sam. ch. vi. ver. 4, 5.*

* *Poppiel* II, Surnamed *Sar-*

FROM *Bonn* to *Binghen*, seven or eight Leagues below *Mentz*, the *Rhine* is for the most Part between the Mountains; this Passage, which it so happily met with, seems to be a particular Work of Providence. You would fancy it to be a Canal made on Purpose for this River, thro' a Country, which naturally was inaccessible to it, left not being able to continue it's Course, it should swell and overflow the Provinces, which now it only waters. At the Foot of the Mountains, which thus shut it up, the whole Country is full of Vineyards; and there are to be seen, on it's Banks, both on the right and left Side, a great Number of little Towns and good Villages. There is also a great Number of Castles, most of them built on Hills, and even on the Points of the sharpest Rocks. I counted above forty since our Departure from *Cologn*.

I OBSERVED also by the Way, a strange Fantasticalness in the Habits of the Peasants, especially the Women. About *Bonn* and *Rbindorf* they wear only on their Heads, a little Cap of coloured Stuff, bordered with a Galoon of another Colour. Their Hair hangs in Tresses quite down their Backs. They make their Waste extremely short, and have a broad Leather Girdle, with which they gird themselves half a Foot below their Waste, which compasses them with a thick folded Rowl, and lifts up their Petticoats so high, that they reach but little below their Knees.

THE *Rhine* is very broad, all the Way betwixt *Mentz*, *Binghen* and *Mentz*. At *Mentz* you go over it on a Bridge of Boats, which hath no Rails. The first Thing you meet with, when you come to this City from *Cologn*, is the Elector's Palace: It is of a reddish Stone, and of an Architecture accompanied with a great Number of Ornaments, after the *German* Fashion; otherwise 'tis both regular and magnificent.

THE

MENTZ,
an Arch-
bishoprick and
University.
The native
Country of
Pope JOAN.

THE bad Weather hindered us from going to the Arsenal, as well as the Citadel and other Fortifications: But we are assured our Loss was not great, there being nothing remarkable in any of them.

THEY told us, that in the Middle of the Citadel there is a kind of Tower, commonly called the Tomb of *Drusus*. *Drusus Germanicus*, Brother to *Tiberius*, died in *Germany*, and was extremely lamented by the People and the Army: But he died not on the *Rhine*. Besides, you may remember, that his Body was carried to *Rome*, to be burnt in the Field of *Mars*. It is true, that after *Augustus* had caused the Senate to give him the Surname of *Germanicus*, he also caused Statues to be erected for him, with triumphal Arches, and other Monuments on the Banks of the *Rhine*: And perhaps this Tower or Mausoleum was an honorary Tomb, which the Ancients called *νεκροταφιον*.

THE Ornaments in which the Electors celebrate Mass, are extremely rich: And the Canopy under which the Host is carried, on certain Occasions, is all covered with Pearls. I remember I have read in the Chronicles of the Abbot of *Usparg*, that they had formerly in the Treasury of the Vestry, a hollow Emerald of the Bigness and Shape of half a large Melon. This Author says, that on certain Days they put Water into this Cup, with two or three little Fishes that swam about in it; and when the Cup was covered, they shewed it to the People, and the Motion of the Fishes produced such an Effect, as persuaded the silly People that the Stone was alive.

EVERY Elector bears the Arms of his own House, but the Elector of *Mentz* quarters *Gules*, a Wheel *Argent*, which are the Arms of the Electorate.

* *Willigise* or *Storate*. It is said, that the Original of these *Viligese* of the Arms came from the * first Elector, who was Country of the Son of a Cartwright. In the great Church *Brunswick*. they shew several magnificent Tombs of these The Chapter is wholly composed of Gentlemen. Princes, who usually are buried there. There are 42, of which 24 are only Capitularies. Two thirds of their Suffrages are required in the Choice of an Elector. *Heiss*. The University was founded by the Archbishop *Ditherus*, Anno 1482. *Calvis*.

THE *Protestants* may live at *Mentz*, but are not permitted to exercise their Religion. The City is indifferently large, but not very populous; and the University is in no very good Condition. However, the Situation is pleasant enough, and the Country about it is extremely fertile.

You know the Elector of *Mentz*, is the first of the ecclesiastick Electors; and therefore of the electoral College. 'Tis by Virtue of this Dignity, that he has the Privilege to appoint the Day of Election, when an Emperor dies, or when a King of the *Romans* is to be chosen. I shall say nothing of his Forces or Revenues, nor of those of the other Princes; for 'tis almost impossible to procure an exact Account of Things of that Nature.

I am,

Mentz, Nov. 3,
1687.

S I R,

Yours, &c.

L E T

LETTER VII.

S I R,

HAVING passed the *Rhine* before *Mentz*, we entered into the *Mein*, which, by the Way, is by some called *Moganus*, as well as *Mœnus*; and from thence some think *Moguntia* took it's Name. We made Use of the ordinary Boat of *Frankfort*, where we arrived the same Day betimes.

THIS City is larger, richer, fairer, and better peopled than *Mentz*. It's Fortifications make a very fine Shew, tho' they have their Defects. It is seated in a flat Country, and hath no Suburbs. The Houses are built of that red kind of Stone, which I mentioned before, or of Wood and Plaster covered with Slates. The *Mein*, which is a considerable large River, leaves it on the Right. A Stone Bridge, four hundred Paces long, makes the Communication between *Frankfort* and *Saxenhausen*. I shall observe by the By, on the Article of *Mein*, that *Charlemagne* employed an Army during a whole Summer to dig a Canal of Communication between this River and that of *Regnitz*, and from the *Regnitz*, as far as the *Almo* that falls into the *Danube*; in order, by that Means, to join the two Seas: But the Work was interrupted and given over. *P. Bertius*, who mentions this great Undertaking, says, that the Marks of it are to be seen in divers Places, but especially near *Weissenburg*.

FRANKFORT is an imperial City, and has a small Territory under it's Government. The Senators are *Lutherans*, as also the greatest Part of the

FRANKFORT, an imperial City. Eleven Royal Bastions.

Inha-

Inhabitants. The *Roman Catholics* are in Possession of the principal Church; in which the Ceremony of anointing the Emperor is performed. But they carry the Host *incognito*, and make no public Processions. The *Protestants*, whom they call *Calvinists*, have the Exercise of their Religion at *Bokenheim*, which is a small Hour's Walk from thence, in the County of *Hanau*. They are obliged to marry and christen in the *Lutheran* Churches.

* It was burnt in the Year 1640, with the Records of the City.

Charlemagne made it a free City, and endowed it with very great Privileges.

† The other two Originals are at *Prague* and *Heidelberg*. *Heiss* has

published a Translation of this Bull, at the End of his History of the Empire. All the three Originals are sealed with the same Seal, and written in *Latin*.

IN the * Town-house, we took a View of the Chamber in which the Emperor is elected, and where they keep one of the † Originals of the Golden Bull: There is nothing magnificent in this Chamber. It's Furniture consists of old Tapestry Hangings, a large Table with a green Carpet, and great Elbow-Chairs of black Velvet for the Electors. On the Side of this Chamber is the Hall, where certain Ceremonies are performed, which succeed the Election; and when they are over, the Emperor descends from the Hall, and goes to the Church, where he is crowned.

THE Golden Bull is a Book of twenty four Sheets of Parchment, in *Quarto*; which are sewed together, and covered with another Piece of Parchment, without any Ornament. The Seal is fastened to it by a silken String of many Colours, and is so covered with Gold, that it resembles a Medal: It is two Inches and a half in Breadth, and a large Line in Thickness. Upon the Seal is the Emperor *Charles IV*, seated and crowned, holding a Scepter in his Right-hand, and a Globe in his Left. The Scutcheon of the Empire

Empire is on his Right, and that of *Bobemia* on the Left, with these Words round the whole, *Carolus Quartus divinâ favente clementiâ Romanorum Imperator semper Augustus*; and on each Side near the two Scutcheons, *Et Bobemiæ Rex*. On the Reverse there is a kind of a Gate of a Castle between two Towers, which apparently denotes *Rome*, this Verse being written about it;

Roma Caput Mundi regit Orbis fræna Rotundi.

And over the Gate, between the two Towers, *Roma aurea*.

THE Bull was granted at *Nuremberg*, in *January* 1356, by the Emperor *Charles IV*, with the Consent of all the States of the Empire, who were assembled in that City. The Design of the Institutions was, that this Edict should be perpetual and irrevocable; yet * many Innovations have been since introduced according to the general manner of the Things of this World, in which nothing is lasting, scarce even the Confessions of Faith in any one Sect of Christians. It orders particularly the Form of the Election of the Emperor, or † the King of the *Romans*, whom it frequently styles the temporal Head of the Christian World. It contains also several Regulations that relate to the Electors, concerning their Rank, their Assemblies, their Privileges and Immunities, the Right of Succession to the Electorates, and the Manner after which every one of them is to perform his respective Function in the publick Ceremonies. It ordains these Princes to assemble once a Year to settle the Affairs of the Empire. The Elector of *Saxony*, in Conjunction with the Elector *Palatine*, are declared Regents of the Empire, after the

* Particularly in the Treaties of *Westphalia*.

† The Emperor, and the King of the *Romans*, in the Sense of the Bull, are but one Person. In it he is often called the Head of the Faithful, and first Prince of the Christian World.

Death of the Emperor. But since the Alteration that was made, in favour of the Duke of *Bavaria*, that Elector pretends to the Regency. 'Tis a Question whether the Regency was annexed to the Electorate, in which the Duke of *Bavaria* was invested, or whether it was entailed on the Family of the Counts Palatines.

Now when there is a King of the *Romans*, he is perpetual Vicar and Heir of the Empire. It was for this Reason, that *Philip II*, had only the Kingdom of *Spain* for his Share, and that *Ferdinand* his Uncle, who in the Life of *Charles V*, was elected King of the *Romans*, succeeded in the Empire.

FRANCFORT is the Place appointed by the Bull, for the Election of the Emperor.

*Conveniunt Proceres, totius viscera Regni,
Sede satis notâ, rapido quæ proxima Mæno,
Clara situ, populoque frequens, murisque decora est.
Sed rude nomen habet; nam Teutonus Incola dixit,
Francofurt: Nobis liceat Sermone Latino
Francorum dixisse vadum: Quia Carolus illic
Saxonas indomitâ nimium feritate rebelles
Oppugnans, rapidè latissima flumina Mæni
Ignoto fregisse vado, mediumque per amnem
Transmisisse suas, neglecto ponte, cohortes
Creditur: Inde locis mansurum nomen inhæsit.*

Ligurius de Electione Freder. I.

NEVERTHELESS, *Henry II* was chosen at *Mentz*, and *Henry III* at *Aix la Chapelle*; some have been also elected at *Cologne*, and others at *Augsburg*, and *Ratisbon*. It was also ordained, that the Emperor should be first crowned at *Aix*, which for a long Time hath not been practised.

Every

Every Elector may have * two hundred Men * This is no longer observ-
 for his Guard and Retinue, during the Time of the Election. And the Citizens of *Francfort* are ed. On the Day
 to take Care, that no Strangers be found in their City at that Time, upon Pain of losing their Pri- of electing the
 vileges. This Bull contains many other Regula- Emperor, there
 tions, which I shall not at present relate. is a whole Ox
 served in a
 Dish, roasted,
 larded, and
 stuffed with

wild Fowls and Venison. After the Feast the Ox is left to the People. *Bour-*
jeu Dign. Temp. Others say, the Emperor goes himself, and cuts some Slices
 off the Ox as it is upon the Spit; but a Friend of mine here denies both.

THE famous Treacle of *Francfort* was made by
 Doctor *Peters*, who was very skilful in Pharmacy,
 and in other Respects a very curious Person.
 There are more than an hundred several Drugs
 that enter this Composition, which were all ranked
 in Pyramids, on a long Table. The Doctor
 had many Antiquities, and other choice Rarities;
 among which he highly valued a *Nepbritick* Stone
 which is as big as one's Head, and cost him
 1600 Crowns.

THERE are in this Place a great Number of
Jews; but they are as beggarly, as those of *Am-*
sterdam are rich. They wear their Beards pick-
 ed, like *Charles I.*, and have black Cloaks, with
 puffed Ruffs. They go from Tavern to Tavern,
 to sell Things to Strangers: But being reputed
 Thieves, one must take heed of them. They are
 obliged to run and fetch Water when any Fire
 happens in the City.

You know, the Fairs of *Francfort* contribute
 much to the Fame and Riches of that City.
 There are three every Year, which bring a con-
 siderable Trade to it. *I am,*

Francfort,
Nov. 7, 1687.

S I R,

Yours, &c.

L E T T E R VIII.

S I R,

AS we took Coach at *Francfort* to proceed on our Journey, we observed the Coachman to put a little Salt upon each of his Horses, with certain little Ceremonies, which made Part of the Mystery; and this, as he told us, was to bring us good Luck, and to preserve us from Charms and Witchcraft, during our Voyage.

WE passed the *Rhine* at *Gernsheim*, and after we had gone through a Forest almost drowned, by the over-flowing of that River, which made the Ways both dangerous and difficult, we found a very pleasant Road between the End of those Woods, and the City of *Worms*, which is but two short Leagues. This City is seated about three or four hundred Paces from the left Bank of the *Rhine*, in an excellent Country, and most pleasant Situation. The same *Ligurinus*, whom I quoted in my last Letter to you, speaks after this Manner of that Place.

WORMS

Vormatia, a Word derived from it's ancient Name of *Borbetomagus*.

Βορβετο-
μαγος 'Ου-
ασιβωων a-
pud Ptolem.

an imperial City, and the Seat of a Bishop, who is Suffragan to the Archbishop of *Mentz*.

* *Worms* was formerly an Archbishoprick; but

Pope *Zachary* removed the See to *Mentz*, to punish the Archbishop *Gervilian*, who, contrary to his Faith, killed a Man, whom he invited out of the Camp of the *Saxons* his Enemies, to have a familiar Conference with him. *Heiss*.

*Vormatiam petiit, medio quæ gurgite Rheni
Gallica Germanis opponit rura Colonis.*

*Utraque vinetis exuberat: Utraque Pomis,
Piscibus, atque Feris, & cunctis rebus edendis.*

'Tis enclosed with a double Wall, without any Garrison, or even Fortification that is worth mentioning. * The Bishop hath a great Autho-

rity,

rity, tho' it be a free and imperial City. 'Tis thought to be almost as large as *Francfort*, but poor, and ill peopled. They shewed me a House that was lately sold for a thousand Crowns, which had been let formerly for a thousand Crowns *per Annum*. There are many void Places in this City, in which they have planted such Quantity of Vines, that they yield every Year fifteen hundred *Foudres* of Wine out of them. The *Foudre* is a Cask which contains about two hundred and fifty *English* Gallons. They are very fond of this Wine, and they have a Proverb, *That it is sweeter than the Virgin's Milk*. The City presents some of it to Persons of great Quality, who pass that Way; as also Fish and Oats. The Fish is to shew the Right of Fishing, which they have on the *Rhine*; but what the Oats signify I know not: It cannot be to represent their Territory, because they have none. The *Lutherans* have a Church here; and, besides, they preach by Turns with the *Roman Catholicks*, in that of the *Dominicans*; the rest belong to the *Roman Catholicks*, who nevertheless do not carry the Host publickly, nor make any Procession, except the Day after *Easter*. The *Protestants*, whom I must once more name *Calvinists*, to distinguish them from the *Lutherans*, have their Church at *Newhausen* in the Palatinate, about half a League from the City. The *Lutherans* scruple not to go thither sometimes to christen their Children, if I have been well informed; which is directly opposite to the Practice of the *Lutherans* at *Francfort*.

THEY say, that a Lord of the House of *Alberg*, having brought several *Jews* from *Palestine*, sold thirty of them for a Piece of Silver to the City of *Worms*; where they were for a long Time treated as Slaves, before they could obtain the

Liberty which they enjoy at present, in common with the other Inhabitants.

THE Church of *St Paul* seems to be an ancient Building; but I believe that of *St John* is older. The latter is built with very large square Stones, and it's Figure is altogether irregular. The Walls are above twelve Foot thick, the Windows are narrow, and there is a Corridor round the outside of the Building, where the Wall is joined to the Top. There is but little Appearance that this was built for a Church. The Cathedral is a long Building of a considerable Height, with a Tower at each of the four Corners, the whole Structure is very massive, and full of *Gothick* Ornaments. They shewed us a certain Animal, over one of the Doors of this Church, of which the People tell divers Stories. 'Tis as big as an *As*, and hath four Heads; one Head of a Man, one of an Ox, one of an Eagle, and one of a Lion: It lifts up the two first, and lets the other two hang down. The right Foot before is a Man's, the Left an Ox's, the two hinder Feet are of an Eagle and a Lion: And a Woman sits upon the Beast. If I durst penetrate into this Mystery, I think it might be conjectured, that this Hieroglyphic is a Chimera composed of the four Animals in the Vision of *Ezekiel*, by whom some understood the Evangelists, and that the Woman represents the Gospel. See *Revelat.* iv. 7.

I took Notice of a Picture, upon the Altar of one of the Chapels of this Church, in which the Virgin is represented, receiving Christ as he descends from the Cross, while several Angels carry the Instruments of the Crucifixion to Heaven. But either the Painter was mistaken, or else the Angels have since * brought back all these Instruments, that are now preserved as Relicks.

THERE

I found in *Ber-tius*, several Years after my writing this, that this Church was formerly the Duke's Palace. Tunc mutatum est palatium Ducis in Monasterium; ex quo postea facta est Ecclesia Collegiata, quæ dicitur Sancti Pauli.

* The Romanists Churches, Chapels, &c. are full of multiplied Lances, Nails, Thorns of the Crown, Spunges, &c.

THERE is another very curious Picture at the Entrance of the Church of *St Martin*, over a moveable Altar. This Picture is about five Foot square. God the Father is at the Top in one of the Corners, from whence he seems to speak to the Virgin *Mary*, who is on her Knees in the Middle: She holds the little Infant *Jesus* hanging by the Feet, and puts his Head into the Hopper of a Mill: The twelve Apostles turn the Mill with their Hands, and they are assisted by the four Beasts of *Ezekiel*, who work on the other Side. Not far off the Pope kneels to receive the Hosts, which fall from the Mill, ready made, into a Cup of Gold: He presents one to a Cardinal, the Cardinal gives it to a Bishop, the Bishop to a Priest, and the Priest to the People.

THERE are in this City two Houses that belong to the Publick; one of which is called the Burgher's-House, in which the Senate assembles twice every Week, about the Affairs of the State. The other is for the Magistracy, and is the Place where common Causes are pleaded. It was in the first that *Luther* had the Courage to appear on an Occasion which is known to all the World, in the Year 1521. They tell us, that this Doctor, having spoken with a great deal of Vehemency, and being besides heated by the Warmth of the Stove which was before him, some Body brought him a Glas of Wine, which he received; but he was so intent upon his Discourse, that he forgot to drink, and without thinking of it, set the Glas upon a Bench which was by his Side; immediately after the Glas broke of it self, and they are firmly persuaded that the Wine was poisoned. I will not make any Reflections upon this Story, but I must not forget to tell you, that the Bench on which he set the Glas is at present full of Holes that were made by cutting off little

Pieces, which some zealous *Lutherans* preserve in Memory of their Master. *Luther* speaks pretty large of what happened to him at *Worms*, in his *Colloquia Mensalia*, Chap. i. 28, and 52.

WE went also to see another House, which they call the Mint; in which, among other Things, I observed a * Skin of Parchment, in a square Frame, upon which there are twelve sorts of Hands, written very fairly, with several Miniatures, and Draughts boldly traced with a Pen. It was written by one *Thomas Schurveiker*, who was born without Arms, and performed this with his Feet.

* *These two Verses are written on the Top of the Leaf.*

Mira fides, pedibus Juvenis facit omnia recta;
Cui pariens mater brachia nulla dedit.

THEY also shew another little round Piece of Vellum, about the Bigness of a Guinea, upon which the Lord's-Prayer is written, without Abbreviations. But this is no extraordinary Thing. I know a † Man who wrote the same Prayer six Times in as small a Compass, more distinctly; and even, without the Help of a magnifying Glass. This House hath a long *Portico*, between the Arches of which hang great Bones and Horns. They say the former are the Bones of Giants, and the latter the Horns of the Oxen which drew the Stones with which the Cathedral is built. And are not these very curious and venerable Pieces? The Out-side of the House is full of several Paintings, among which there are many Figures of armed Giants, which, in the Inscription below, are called *Vangiones*. 'Tis well known, that the People who formerly inhabited this Part of the *Rhine*, were called *Vangiones*, as we may find in *Tacitus*, and others; but I cannot tell the Reason why they

† Maximin
Mossileni.

Camerarius
writes, that
in his Time
some of the
Bones of those
Giants were
kept in the
Arsenal.

they would have these *Vangiones* to be Giants. Nevertheless, these tall and big Men make a great Noise at *Worms*, where they tell many fine Stories of 'em.

I HAVE a Mind to add here, in this Edition, a Singularity, which I take from Monconys, and of which also I have some Remembrance my self.

' OVER-AGAINST the Bishop's House, says that Traveller, there is a little Place, in which they pronounce Sentence of Death against Criminals. And they shew, at about ten Paces Distance from the Door of the said House, a short Stone Pillar set into the Ground, like a Boundary, round which they make the Criminal take three Turns; that if, during that Time, he can touch this Stone; or else, if a young Woman can come at him, and kiss him three Times, he shall be delivered: but there are appointed Persons, saith the Author, always to hinder both. Let every one judge as he pleases of the Original and Use of this ridiculous and cruel Custom.'

I MUST mention here also another Particular about *Worms*, that I met with by chance a few Days ago in the Commentary of Mr *Huldricus's* supposed History of the pretended *Rabbi Juchanan Ben Saccäi*, concerning *Jesus Christ*: a Book which, by the By, is truly detestable in it self; and in my Opinion, would have been much better not to have been published in *Latin*. This Fool of a *Jew*, I mean *Juchanan*, which was born at *Worms*, as we have very strong Reasons to conjecture: This Rabbin, I say, pretends that there were *Jews* at *Worms* a long Time before the Coming of our *MESSIAS*; and that *Herod* sent Expresses to them, to consult what should be done with him; and that their Synagogue at *Worms* voted all for the
saving

saving of his Life : From whence he concludes, That the *Jews* of *Worms* ought to be distinguished from the others, and favoured by the Christians. And, indeed, Mr *Wagenseilius*, who is cited by the Commentator, says, that there are some *Jews* at *Worms* that have better Notions of *Jesus Christ* than the rest of the *Jews* have. Mr *Huldricus* says also, in quoting *Rabbi Gedaliah*, that the *Jews* of *Worms* believe that the *Tetragrammaton* is written [invisibly] in the Roof of their Synagogue ; which is the Reason why they never touch it with a Broom, to wipe off the Spiders and Cobwebs.

FRANKEN-
DAL.

WE only passed thro' *Frankendal*, the Fortifications of which are pretty good, and would be better if they were lined ; for they are forced to slope them too much, because the Soil is too soft, and, I suppose sandy, could not otherwise stand fast. And this Defect has appeared greater yet, in the Fortifications of *Manheim*. These two little Places belong to the Elector *Palatine* : 'Tis but two Hours Journey from the one to the other. The Situation of *Manheim* is it's greatest Strength : For it is not commanded by any rising Ground, and is almost surrounded by the *Neckar* and the *Rhine*, which that Place commands. There is a good Garrison in the Citadel ; but the greatest Rarity that I found in it, is the Temple called the *Concord*. The Elector *Charles Louis*, Father of the late Elector *Charles*, caused this Church to be built to serve in common for those that are Followers of the Sects of *Calvin*, of *Luther*, and of the *Pope*. This is the Truth of the Matter, as I shall prove to you by and by : And, really, on the Day of it's Consecration, a Priest of the *Romish Catholick* Persuasion preached in his Turn, after the reformed ones. Some say it was only thro' the

MANHEIM.

the Humour and Caprice of the Prince. They add also, that the Discourse of the *Romish* Priest was rather an Encomium on the Elector, than a Sermon; and that that Prince so little intended to introduce the *Romish* Worship into this new Church, that, during his Life, the *Lutherans* and the *Calvinists* had the sole Use of it.

I know that the Elector, who feared the Noise and Assaults of the reformed Priests, was very circumspect with the *Romish* ones; but, however, what I am going to say, will clearly prove that the Intention of the Founder did outwardly embrace together the three Sects, within the Walls of his CONCORD.

THE following Cross is placed upon one End of the Roof of the Church; and the hidden Meaning of this Sort of Hieroglyphick (of which I am particularly informed) makes the Truth of what I advance evidently to appear. The Cross in the Middle, is the Cross of CHRIST, or, if you please, of *Christianity*. From this Cross proceed three others, which are joined to it, and have it always for their Support; and the other three Crosses design the three Sects of *Luther*, *Calvin*, and the *Pope*, which have all three (as well as the other Sects of which the World is full) the true Foundation of Faith, to wit, JESUS CHRIST. The Design of the Founder was not only to shew that the different Christian Sects have one and the same Origin, and retain the Reality and Essence of the true saving Doctrine none of them denying the Title of *Christians* to the rest that dissent from them; but he also lets us see, by this Figure, that he was willing to re-unite these wandering Crosses in the middle Cross, which represented his Temple of Concord. After this, can one any longer call in Question the Design of this *Concordial* and *Pacifying* Prince?

IF



If more Leisure would give me Leave, I could willingly add some Reflections on this important Matter, which is both so ill understood and treated of between the Multitude of lamentable

table Sects, not to say Cabals and Factions, which cruelly tear and divide the Christian World; but it is neither possible, nor reasonable for me to engage myself here, in a long Discourse. I shall only deplore the unsuccessful Work of our mild Elector, in that vain Re-union of those whom he brought together in his little Temple, without having united at all their Hearts and Opinions. To what Purpose is it to have Ministers of every Sect preach and pray in the same Place, if every one, persisting in their old Hatred and Fury, is always ready to persecute those that are not of his Faction, which he calls Religion, and in his Notions? And if every one, full of himself, and of his pretended Orthodoxy, treats the rest of Mankind as Hereticks, and condemns them to the Flames, tho' they do not dispute but about accidental Matters, that having nothing to do with the primitive Purity, or the essential Part of Christianity, in which they all agree? To re-unite the Priests of *Manheim*, as also a great many others, there must be a Method found out to engage them in the same Interest. If the Elector had only given to each of those Doctors a good Pension, on Condition they would agree the Matter so well among themselves, and order the Terms in such a Manner, that all might find his own Belief in them, and speak the same Language, we should quickly have seen all the vain Subjects of their Controversies retrenched; they would unanimously have applied themselves only to what was *substantial* and *necessary*, and so have passed the Remainder of their Days peaceably, in a VERITABLE CONCORD; like good and TRUE CHRISTIANS. Of all that vast Number of Propositions that hath been made, in order to unite
all

* I mean to omit those controverted Questions, or Matters, that may be left off, as not belonging to the Knowledge of Salvation; and to insist only upon fundamental and necessary Doctrines.

all the different Religions, or rather Sects, I dare boldly say, that this last is the only one that is * reasonable. Without insisting then any longer on the Intention of *Charles Lewis*, the Founder of this little Temple, the Matter of Fact is, that now the present Elector, being a *Roman Catholick*, has thought fit to join those of his Communion with the others. The three Ministers of the three several Religions, perform, each in their Turn, Divine Service in the Church of *Concord*. They begin and end successively; so that once in three Sundays, each of the three Ministers have the Privilege to begin first, as also to be the second and the third. The Church is not large, but pretty fine. The Pulpit is in common: When the *Roman Catholicks* have ended Mass, they draw the Curtain, and hide the Altar.

You will not be displeased at my saying something also concerning the Medals that are enclosed in the Foundation-Stone of that Building, that the Elector laid with his own Hands. The chiefest Medal is of Gold of the *Rhine*: For one may extract some from the Sands of that famous River, if he hath a Mind to be at a greater Expence than the Gold is worth. That Medal weighs six Ducats, and is three Inches diameter. On one Side are these Words:

(1) D. O. M. Æ.
DIVÆ. HOC. CONCORDIÆ.

Monumentum.

Sacr. Ædem.

Perpetuæ. Securitati.

(2) De. Suo. & in. Suo.

(3) Pro. sui. Dimidio. se toto. Suisque.

Vovens. extrux.

Prim. Lapid. sua. man.

Posuit.

(1) Deo, Optimo, Maximo,
Æterno.

(2) At his Expence, and
in his Fortrefs.

(3) For the half of himself, the last Wife he married, &c. She was interred in this Church,
chosen

CAROLUS. LUDOVICUS.

*Pal. El.**M. DC. L. XXVII.**XXVIII. Martii.**V. S. J. M. J.*

chosen to be, for the future, the Sepulchre of the Family : And the Elector was also buried their five Years after.

And on the other Side.

(4) *Ex Aur. Rb. Pal. Jussu. Principis.*

(4) *Ex Auro Rhenano Palatinatus, or Palatino.*

THERE is also a silver Medal, with the Figure of that Temple on one Side, *Diva Concordia* ; and on the other, a Thunder-bolt upon an Altar, with this Word *Consecratio*. These Medals are accompanied with a *Bible*, and a *Bottle of Claret*, and another of *White wine*.

ABOUT forty Years ago, *Manheim* was but a little Village, in the Place where the Citadel stands at present. * *Frederick*, Father of *Charles Lewis*, caused it to be fortified, and named it *Fredericksburg* ; and at the same Time the City was built, which resumed the Name of *Manheim*, and was fortified also. All the Streets are in straight Lines ; and in some of them there are Trees planted, as in *Holland*. *Manheim* is a very pretty Place. Every Day at Five of the Clock in the Morning, at Noon, and at Six in the Evening, there are hired Musicians, who sing Part of a Psalm on the Tower of the Town-house. They have such loud Instruments, that they are heard all over the Town. This Custom prevails in most Places of the *Palatinate*.

* King of *Bohemia*, of which you may see above, when we speak of *Rhenen*.

WHEN we left *Manheim*, after we had passed the *Neckar* on a Bridge of Boats, we traversed a very fertile Plain, which continues for three large Hours, to the Foot of the Mountains of *Heidelberg*.

HEIDELBERG.

The University was founded by Count Robert, 1346.

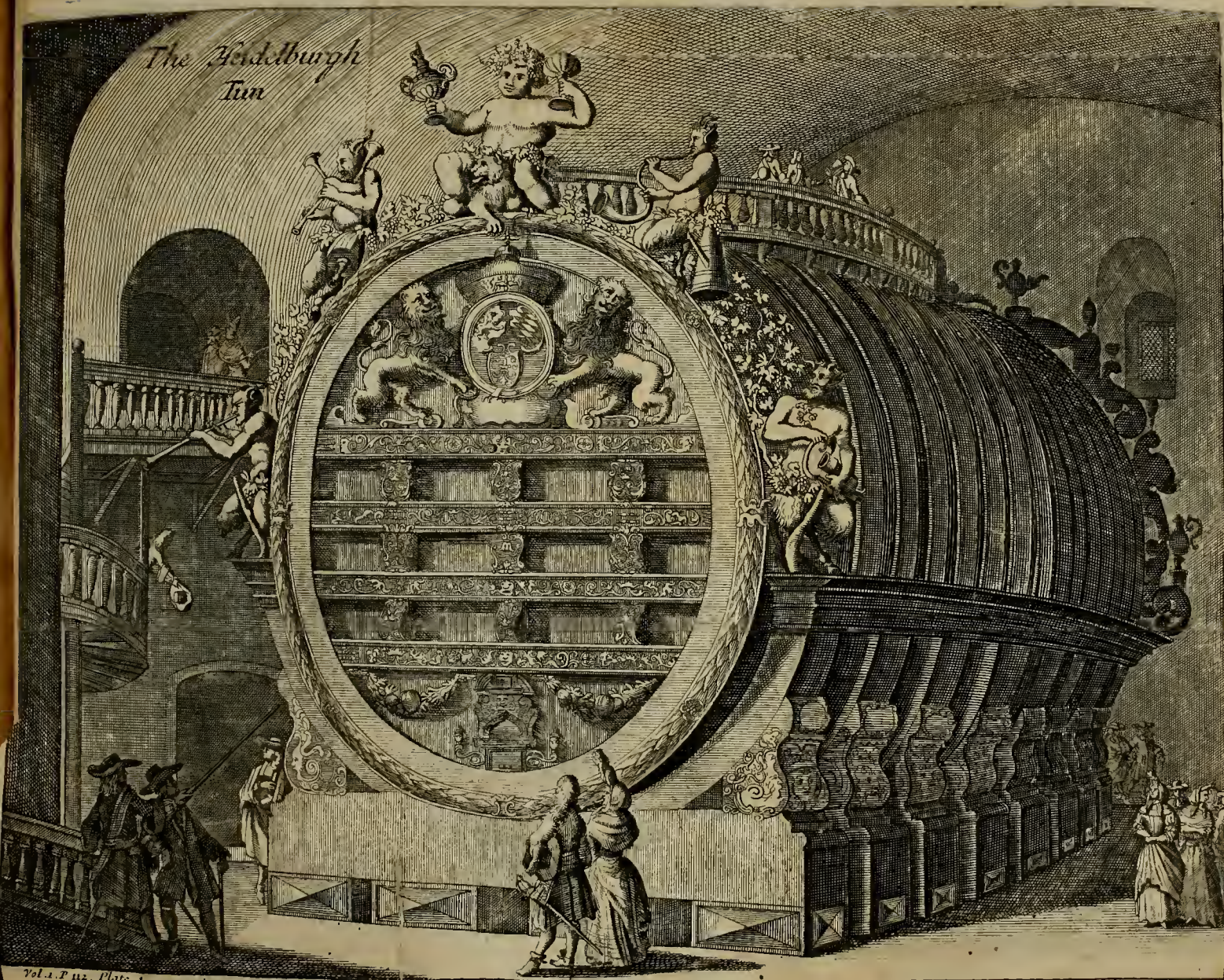
* This City was stormed, and utterly laid waste by the French, May 22, 1693.

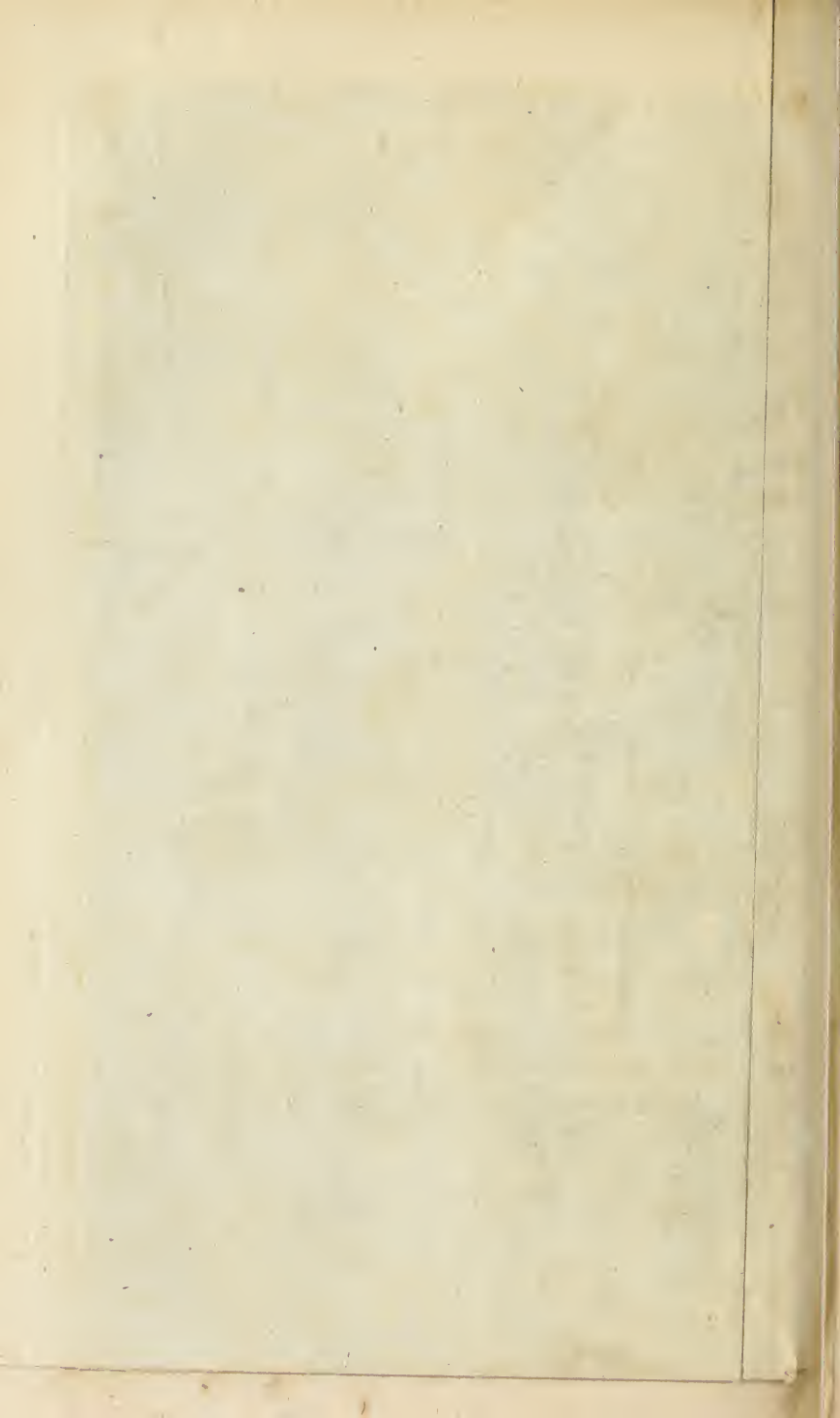
'The *Colossus* of Rhodes, says Mr Patin, did not hold more Water between it's Thighs, than this great Tun Wine in it's Intrails. It is, adds he, 31 Foot long, and 21 high.

berg. These Mountains make a long Ridge, and appear as if the Passage was stopt up. Yet we met with an opening, thro' which the *Neckar* goes out. We passed this River on a covered Bridge, and found the City of *Heidelberg* on the other Side; which lies high and low among the Trees and Rocks. It is no very fine City, and I know not by what Spirit of Contradiction, they have built it almost all of Wood, tho' they might easily have had good Stone in abundance. The Prince's Palace is upon the Hill. It consists of many Pieces joined together, and is not finished.

* The whole is built of Free-Stone, and some Parts of it are of a fine Architecture. They have made Gardens among the Rocks, but for all the Care they have taken to adorn the Place, it is still melancholy and irregular, if we take all together; and in my Opinion the most advantageous Title that can, with Justice, be bestowed upon this House, is that of a magnificent Hermitage. Not long ago the Duchefs of *Orleans*, Sister of the late Elector, and Inheritrix of some Part of his Goods, caused the Furniture of this Castle to be taken away, so that we found it very bare. Every thing was sold even to the Wine of the famous Tun; and probably they would have taken that away too, had not the Toy been too cumberfom. They go up to it by a Pair of Stairs of fifty Steps, and above there is a Platform twenty Foot long, encompassed with Balisters. The Arms of the Elector are placed in the finest Part of the Tun. *Bacchus* is in the largest Size, with I know not how many Satyrs; and other Topers are there also. 'Tis adorned with Vines, Grapes, Glasses, and large Flavons in *basso relievo*. And there are likewise many German Apophthegms on this rich Subject.

*The Heidelberg
Tun*





THE Misfortunes of War, of which this Country has been made so often the Seat, have reduced it to a very poor Condition, though it be naturally very good. All Religions are tolerated; but the Magistrates are all *Protestants*. In the great Church of this City, there are several magnificent Tombs of the Counts Palatines: That of *Robert*, King of the *Romans*, and Founder of the University of *Heidelberg* is in the Choir.

You are not ignorant of the Loss which *Heidelberg* sustained in the Year 1622, when it's famous Library was transported to the *Vatican*.

Die 10 Jan.
An. 1546.
Missa Heidel-
bergæ in po-
pulari lingua
peracta fuit.
Calvisius.

I am,

*Heidelberg, Nov.
12, 1687.*

S I R,

Your, &c.

[*PAULUS Melissus Francus, à Myrtis eam dictam existimavit, quasi Myrtorum Urbem. Itaque illam idcirco solitus fuit vocare Myrtilletum; & in Xenii sic eam loquentem fingit;*

*Heidelbergæ vocor, Myrtilli vescula Dona,
Monte sub Arboſo, mî tribuere notam.*

Civitas olim magnifica, potens, elegans. Ager vicinus omnium rerum ad vitam necessariorum est ferax. Montes quippe Vineis & Castaneis, Ager Segetibus; Sylvæ Feris; Amnes Piscibus, valles Fontibus abundant.]

P. BERTIUS.

L E T T E R IX.

S I R,

TWO good Hours on this Side *Heidelberg*, we past through whole Forests of Fir-Trees, and afterwards met with many more. They set fire to them, cut them down and pluck them up as much as they can; but the Nature of the Soil produces them so fast, that they cannot be utterly destroyed. All this Country is very poor, and Money is so scarce, that about *Wiseloch* and *Sintzheim*, a Loaf of wheaten Bread, weighing eight Pounds, costs but Two-pence. We spent four Days in coming hither from *Heidelberg*; and we scarce saw any Thing but Fir-Trees all the Way; I believe there are not more in *Carolina*: There are many little Towns, which deserve not to be mentioned.

WIN-
SHEIM,
an imperial
City. WIM-
PHEN, an
Imperial City.
PALEM-
BERG.

WINSHEIM is the best of them, and is a free City as well as *Wimphen*. All the Inhabitants of both are *Lutherans*. I fancy, a more pleasant Assembly was never seen than that of the Burgo-masters of the little City of *Palemberg*. Those Gentlemen were in the same Inn where we eat, which is the Place where they ordinarily meet, when they have any important Affair to debate. Imagine you see a dozen or fifteen Peasants in their Sunday's Cloaths, with high-crowned Hats loaden with green and yellow Ribbons, with red or blue Waste-coats, and Ruffs or Cravats of black Taffety: Their Hair cut round close below their Ears, and their Beards after the Manner of the *Capuchins*. The whole Club half drunk or fuddled, their Elbows on the Table, every Man with a large Glass in his Hand, drinking

drinking without Intermission, splitting of Causes, and every one striving to outbawl his Fellow. Their Gestures and Postures are much more diverting, but such as cannot be expressed. In the mean Time, it is not at all strange, that they should love Drink so much in this Country, since they can have four large Pots of Wine for a Penny; for they know not what a small Measure means. If a Traveller demand a Cup of Wine as he goes by, they bring him a large Jack, enough to make ten Men drunk.

THE Tobacco and the Hops supply the Place of Vines, when you approach this Place; and the mountainous Country begins to grow even and lower; so that you may see the great and fair City of *Nuremberg* at a good Distance. Before we arrived there we often found ourselves on the Banks of the little River of *Pegnitz*, which runs from it, but serves only to turn the Mills. It might be easily made navigable, and the Profit that would accrue by such an Undertaking would recompense the Charge.

N U R E M -
B E R G,
Noriberga, an
Imperial City,

YET this Defect doth not hinder *Nuremberg* from being a City of great Trade, very rich, and well peopled. It is said to be twice as big as *Frankfort*; and it hath seven other Towns in it's Territory, with Four hundred and eighty Boroughs and Villages. It's Fortifications are of little Esteem in respect of those that are now in Use: But it enjoys a profound Peace: And being in the Heart of *Germany*, it's Neighbours preserve it while they defend themselves. Should the Emperor be Master of *Nuremberg*, as he is of his hereditary Countries, it would not be very advantageous to him: For, after all, as free as these little States are, they are nevertheless Slaves to the Emperor, being, at the same time, Fiefs of the Empire. They are obliged to contribute Men,

Arms, and Money, upon Occasion: And there would be a thousand Ways found to torment them, if they should refuse to perform what is required of them.

It hath six
Gates, 228
principal
Streets, 12
publick Foun-
tains, and 118
Wells. *Gal.*
Gualdo.

NUREMBERG is a very fair City, tho' the Structure of it's Buildings is somewhat *Gothick*, and not at all agreeable to the best Rules of Architecture. The Houses are generally large, handsome, and strongly built. Some of them are painted on the Out-side, and almost all the rest are of very fine Free-stone. There are Fountains of Brass in several Places of the City: We saw a very magnificent one, which is yet at the Artificer's House, on which there are Figures of Brass, to the Value of Seventy thousand Crowns, as he said, besides other Ornaments. The Streets are broad, clean, and well paved; but 'tis pity they are so very crooked. The Tradition of the Country will have *Nuremberg* to be built by *Nero*, and there is one of the Towers of the Castle which is called the Tower of *Nero*; but this is a very poor Argument. I rather think that *Noribergera*, called also in *Latin*, *Mons Noricorum*, was derived from *Noricum*, the old Name of the Country, and the Word *Berg*, which in *High-German*, signifies a Mountain.

The Emperor
lodges in the
Castle when
he has Occasi-
on to pass thro'
this City.

THE Castle is on a high Rock, tho' the rest of the City is flat. The Figure of the Castle is wholly irregular, because they have been forced to make it agreeable to the Mass of the mishapen and unequal Rock. They assured us, that the Well in it was sixteen hundred Foot deep, but none of us would believe them; they also told us, that the Chain of the Bucket weighs Three thousand Pounds. We saw in one of the Halls of this Castle, Four *Corinthian Pillars*, about fifteen Foot high; which, they say, the Devil brought from *Rome*, upon a Challenge which a Monk made

made him. The Story would be too tedious to relate at length. They tell another of a famous Conjuror of the Country, who leaped on Horseback over the Castle Ditches ; and shew the Print of the Horse's Shoes on one of the Stones of the Parapet.

THE Ornaments which are used at the anointing of the Emperor, are kept in the Church of the Hospital.

THE Diadem or the Crown, called * *Infula*, is of Gold, and covered almost all over with precious Stones. It is not closed as the Imperial Crown is usually painted. Suppose that instead of the Fleurets on ducal Coronets, there are Plates rounded on the Top, which are joined by the Sides, and make the Compass of the Cap. There are seven of them, and that before is the most richly adorned. There is a Cross on the top of all, and a Semicircle supported between the two Plates behind, which is raised above the Bonnet, and joined to the top of the Cross. The Sceptre and Globe are of Gold ; and they say that the Sword was brought by an Angel from Heaven. The Robe called *Dalmatick*, of *Charlemagne*, is of a Violet Colour, embroidered with Pearls. The Imperial Cloak is edged with Pearls, and strewed with Eagles of Gold, and a great Number of Jewels. There are likewise the Cope, the Stole, † the Gloves, the Breeches, the Stockings, and the § Buskins. They also keep many Relicks in this Church ; and among others, St *Longin's* Lance. They are not ignorant that this pretended Lance is to be seen in above ten other Places of the World ; but, they say, theirs came from || *Antioch* ; it was St *Andrew* who found it ; one single Man with it discomfited a whole Army ; it was rustico, cui beatus Andreas locum ostendit. Quidam cum eâ totum exerci-

* This is the Crown of *Charlemagne*. It weighs fourteen Pounds. The Privilege of keeping this Crown was granted to *Nuremberg* by the Emperor *Sigismund*.

† Embroider'd with precious Stones.

§ Cover'd with Plates of Gold.

|| Lancea Domini reperta est in Antiochia à quodam

It is a very strange thing, the Thing of the World which *Charlemagne* loved most. The other Lances are Counterfeits, and he made not use of it against this is the true one: They make much of it as all his Enemies, precious Memorial, if they do not worship it as seeing it's great a Relick. They have also an extraordinary Veneration for a Piece of the Crofs, in the Midst of which there is a Hole that was made by which he could destroy them of which there is a Hole that was made by all at once, and one of the Nails. They tell us, that heretofore spare Men * the Emperors placed their greatest Hopes of and Money. Prosperity and Success, both in Peace and War, in the Possession of this enlivening Wood, with the Nail, and † other Relicks that are kept at

Nuremberg.
 * *Tantum præsidii in illis posuerunt Imperatores, ut sine eorum, possessione, sibi nec Nomen competere, nec Numen penes se esse existimarent. Neque domi saltem in Gazophylaciis suis sedem illis ponebant, sed militiæ quoque hoc quasi Palladium secum habebant: Et quando cum hostibus dimicandum erat, omnis Victoriæ spes super illis nitebatur. Descr. Imp. Lipsanorum.*

† The Lance, the Piece of the Wood of the Crofs, one of the Nails, five Thorns of the Crown that was put upon Christ's Head, Part of the Chains with which St *Peter* and St *Paul* were bound at *Rome*, a little Piece of the Manger, a Tooth of St *John Baptist*, one of St *Anne's* Arms, the Towel with which Christ wiped the Feet of his Apostles, a Piece of St *John* the Evangelist's Gown, and a Piece of the Cloth with which the Table was covered when our Saviour celebrated the Passover, and his last Supper with his Disciples.

THEIR Lance puts me in Mind of their Arsenal, which is one of the most renowned in *Germany*. There are too great Halls in it, each two hundred and fifty Paces long, and well stored with Arms. We counted three hundred Pieces of Canon; but, to speak Truth, the greatest Part of the other Arms are after the old Manner, Muskets and Harquebusses, Helmets and Cuirasses in great Number; fine Hangings for Arsenals, and of no other Use. There are many of those great Canons of a monstrous Bore, which they call Mermaids and Basilisks. And the Biggest of these Pieces carries || a three hundred Pound Ball,

|| In the Year 1453, *Mahomet II* besieged *Constantinople*, and battered it with several Pieces of Cannon of Four hundred Pound Ball. There was one amongst the

rest so heavy, that there were seventy Yoke of Oxen to draw it. *Calvis.*

WE also saw the Library ; it is in a Cloyster which formerly belonged to the *Dominicans*, and contains, as they say, Twenty thousand Volumes. This was collected out of the Ruins of several Convents, in the Time of the Reformation. The most ancient Manuscript, which they could not find, is, say they, 900 Years old ; it is a Copy of the Gospels, with the Prayers and Hymns then used in the *Greek Church*. I observed a Book which was printed at *Spire*, in the Year 1446 ; but there might be an Error in the Figures, for they shewed us another of the Impression of *Faustus* at *Mentz*, in 1459, at the End of which there is an Advertisement, which tells us, *That this Book was not written by the Hand, but was printed by an admirable Secret newly invented*. 'Tis probable that this was the first Impression which was made at *Mentz* ; and if it be so, there is no Ground to suppose, that another Book was printed at *Spire*, thirteen Years before : Nor had *Faustus* any Reason to boast so much of his new Secret. I have heard, that there is another Impression of *Durandus's Officiale* at *Basil*, printed by *Faustus* in the same Year, 1549.

It is a Treatise
of Predestina-
tion.

THEY keep in this Library many Rarities and curious Antiquities ; but they are not comparable to those that are in the Cabinet of Mr *Viatì*. We saw, at this Gentleman's House, a pretty large Chamber quite filled with divers Arms of all Countries, all Uses, and all Fashions. It is scarce to be conceived, how one Man, and he a private Person, who hath not the Estate of a Prince, or a very great Lord, could make such a vast Collection ; for the Number is very great, and, I believe, brought from the four Corners of the World. He shewed us the Experiment of a Wind-Gun, which is a very pretty, but a most destructive Invention ; because with this

Engine great Mischiefs may be done afar off, and without any Noise. From this Chamber you may go into another, where there are rare Pictures, Medals, curious Works ancient and modern, Idols, Shells, Plants, Minerals, and other natural Productions.

THE Town-house is very large, and has likewise a beautiful and well proportioned Front; but it has no Court before it. When we went from thence, our Friends brought us to the City-Cellar, which is Two hundred and fifty Paces long; and contains, as they told us, Twenty thousand Tuns of Wine. We must allow it to be a very fair Cellar: But the Truth is, such People as we knew not how to relish all the Pleasures of it.

Germanorum
vivere bibere
est.

You know the *Germans* are strange Drinkers; there are no People in the World more obliging, civil, and officious; but they have terrible Customs as to the Point of Drinking. They do nothing without Drinking; which seems to be both their Business and Recreation. There is not Time given to speak three Words in a Visit, but presently comes the Collation, or at least some large Jars of Wine, with a Plate full of Crusts of Bread hash'd with Pepper and Salt; a fatal Preparative for such poor Drinkers as we are. But before we proceed, I must give you an Account of those sacred and inviolable Laws that are afterwards to be observed. Every Draught must be a Health, and as soon as you have emptied your Glass, you must present it full to him whose Health you drank. You must never refuse the Glass which is presented, but drink it off to the last Drop. Do but reflect a little on these Customs, and see how it is possible to leave off drinking: And indeed, they never make an End, * but carouse in a perpetual Round: To drink in *Germany* is to

* The Duke
of Rohan says
in his Voyage,
that the *Ger-
mans* have
succeeded bet-
ter than all the
Mathemati-
cians of the
World in find-
ing out the
perpetual Mo-
tion, by the
continual Agi-
tation of their
Cups.

to drink eternally. Pardon my Digression, and judge of our troublesome Entertainment in the Cellar. You must do Penance there for some Time, and at last hide your self behind the Casks, steal away, and make your Escape.

You must further know, that the Glasses are as much respected in this Country as the Wine is beloved. They place them all *en Parade*. The greatest Part of the Chambers are wainscotted, to two thirds of the Walls, and the Glasses are ranged all about upon the Cornish of the Wainscot, like Pipes of Organs. They begin with the little, and end with the great Ones; and these great Ones are always used, and must be emptied at a Draught, when there is any Health of Importance. At going out of the Cellar we went to a Confort, where we hoped we should find nothing but Musick; yet the Bread, Pepper, Salt, and Wine followed us in such Abundance, that an Air was no sooner finished, but the whole Company rose up to drink.

WE saw Yesterday in the Evening some Part of the Celebration of a Wedding. The intended Husband, accompanied with a long Train of his Relations, came first to the Church. He walked from a House, which was not Two hundred Paces distant, to which he came in a Coach. His Bride, who was in the same Place, followed a while after, being also attended by a great Number of her Friends. When both were come to the Church, the Bridegroom sat down with his Company on one Side, and the Bride on the other, directly opposite to him; over each of their Heads there was a Figure of Death upon the Wall, whether designedly done, I know not. They both approached the Minister, who expected them in the Midst of the Choir: And after he had performed his Office, four or five
Trumpets,

Trumpets, which were on the Top of the Steeple, founded a great many Levets, and the new-married Couple returned in the Manner as they came.

THE Husband was in a black Suit, with a Cloak over-laid with Lace, a great Ruff, and a little Crown of Gold Plate-Lace above his Peruke. But the Bride's Dress will be a little more difficult to describe. The best Account I can give you of it, is to tell you, That in framing to your self an Idea of her Head-Tire, you must fancy a Mixture of gilt Wire, like a Bob Peruke, half a Foot high upon the Forehead, and very much curled and swelled out on the Sides. This was ordered after such a Manner, that in all the Thickness of this Bushy-Dress there was no more Space or Distance between the Wires, than was sufficient to fasten to them an infinite Number of little Plates of Gold, round, polished, and shining, which hung both within and without, and waved with the least Motion. Her Habit was black, with long Skirts resembling the *Hongrelines*, which were, not very long since, used in *France*. The Body of this little Cassock, which was cut very short, had a gold Lace over all the Seams. The Skirts were full of little close Knots of black Sattin Ribbon, and the streight Cuffs fell just on the Fist. Over this she had a Neck-band of fine Antique-Lace, cut before like a Man's Band, and ending in a Point behind, which reached down to the Middle of the Back. She had besides a great gold Chain on her Shoulders, just like the Collar of some Order, and such another Chain for her Girdle. Her Petticoat was short enough, and adorned below with Gold Fringe, and black Bone-Lace. We had the Pleasure to see this fair One dance with a Senator in a great Ruff; and I believe at *Japan* there could not be found

found Customs more different from ours, than those which we observed at this Feast. I should never make an End, if I should undertake to describe all the other Habits. But, as fantastical as all these Dresses seemed at first View, one might be easily accustomed to them; and every Habit appears handsome and becoming, when the Persons that wear them are beautiful and agreeable.

THERE are not more industrious People in the World than the Artificers of *Nuremberg*: Some think they were the Inventors of Fire-Arms and Gun-Powder: Others affirm, that Powder was invented at *Chioggia*, in the State of *Venice*; and there are some who pretend that it came from *Denmark*. The Diversity of Opinions concerning the first Invention of Artillery, is no less remarkable and surprizing than the Controversy about the Invention of Printing. * *John Mendoza Gonzalez*, whom I had Occasion to mention in one of my former Letters, who wrote a History of *Cbina*, whither he was † sent by *Philip II*, says, † An. 1580, that if we may give Credit to the common Tradition and Annals of that Country, Fire-Arms, and consequently Gun-Powder, were invented by their first King *Vitey*, from whom to the Emperor *Bonog*, who possessed the Throne in the Time of *Gonzalez*, about the End of the last Age, they reckoned 243 Princes, who succeeded one another in a direct Line from Father to Son. This Author was too judicious to depend upon their imaginary Chronology; but, without entering upon so intricate a Controversy, he seems to be convinced, that these People were very early acquainted with the Use of Artillery. § *Tavernier* writes, that Fire-Arms were invented § L. 3. c. 17. in the Kingdom of *Asem*. 'Tis thought, says he, that Gun-Powder and Cannon were found out in the Kingdom

* Bishop of
Lipari.

Kingdom of Afem, from whence the Invention was communicated to Pegu, and from thence to China, which is the Reason why the Invention is usually ascribed to the Chinese. * *Leonard Rauwolf*, a Physician of *Ausburg*, who travelled in the Eastern-Countries, and seems to incline to *Gonzalez's* Opinion, endeavours to prove, that Gun-Powder was known and used in the Time of *Pliny*, grounding his Conjecture, but, I think, without any Probability, on a Passage in that ancient Author concerning *Salt-Peter*. And † *Girolamo della Corte*, another chimerical Conjecturer in this Point, thinks he has Reason to believe that *Scipio* found great Guns and Carabines in *Carthage*, when he § made himself Master of that City. Count *Galleazzo Gualdo Priorato*, || says, that these Machines were invented, *Anno 1012*. *Naucher* in 1213. †† *Anibony Cornazani*, in 1330. §§ *Cornelius Kemp*, in 1354, ||| *James Gautier* or *Gualterus*, in 1365, 1380, and 1425, according to the several Authors whom he cites. The most common Opinion, which is followed by *Polydore Virgil*, *Sabellicus*, *Forcatel*, *Collenuccio*, *Camerarius*, and some of the above-mentioned Authors, is, that one *Berthold Schwartz*, a *Franciscan* Friar, who was a Lover of Chymistry, was the Author of this Invention at *Nuremberg*, *Anno 1378*. Others are of the same Opinion, as to the Time and Place, but ascribe the Invention to one *Constantine Ankelitzen*, a professed Chymist; and *Anthony Cornazani* believes the Place was *Cologn*. *Cornelius Kemp*, upon the Authority of *Sebastian Munster*, and some others, pretends that *Cimoscus*, King of *Friseland*, was the Inventer of these Machines. Some call the Author of them *Bertrand the Black*, and say, that he invented Gun-Powder at *Chioggia* in the State of *Venice*. But this seems to be only a Mistake, occasioned by the

* In his *Itinerarium Orientis*.

† In his *History of Verona*.

§ About the Year of *Rome* 608.

|| In his Account of the Imperial and Hans-Towns. †† In the Life of *Bar. Coglionne*.

§§ In his History of *Friseland*.

||| In his Chronology.

the Resemblance of the Names *Bertbold* and *Bertrand*, and the Signification of the Surname *Schwartz*, which in the *German* Tongue signifies *Black*. I leave you to judge, whether 'tis possible to reconcile so many opposite Opinions; but if the Controversy was to be decided betwixt the *Eastern* and *Western* Part of the World, the Pretensions of both might perhaps be easily justified; and tho' it should be allowed, that the Oriental Nations got the Start of us in the Invention of Printing and Gun-Powder, we might still claim the Honour of the same Invention in *Europe*. For I see no Reason, why it may not be supposed, that the same Thought may enter into the Mind of several Persons who had never the least Communication with one another.

I CANNOT leave this Subject, without taking Notice of the vulgar Mistake of those who exclaim against this Invention as a diabolical and pernicious Contrivance to destroy the Lives of Men. For, without entring upon an Enquiry, which would extreamly lengthen my Digression, which is already too long, I may venture to affirm (what I could easily demonstrate) that neither Sieges nor Battles have been so bloody, since Fire-Arms were invented, as they were in former Times when they fought Hand to Hand, and almost every Engagement ended in the Ruin of one of the opposite Armies.

GREAT Guns were first put into Ships by the *Venetian* Admiral *Barbadigo*; and the famous *Bartholomew Coglione*, was the first who brought Artillery into the Field: For before his Time, the only Use they made of these Machines was to batter the Walls of Towns. Mr *de Fabert*, who lately published the History of the Dukes of *Burgundy*, assures us, that the first

Essay

Essay that was made of them was against the Fortrefs of *Preux*.

ALL *Europe* is full of the little Curiosities of *Nuremberg*. There are some of Wood, of Ivory, of Alabaſter, and even of Paper and Starch. Their Houſes are large and neat, and I believe there is not a Cieling in all the City, which is not accompanied with a very fine Plafond of Joyner's-Work. I cannot expreſs the particular Kindneſs they have for Horns; for all their Houſes are full of them. They are every where hung up amongſt Pictures, and other curious Things. You often ſee in the fineſt Chamber, a Stag's, or Bull's Head, with a magnificent Pair of Horns hanging from the Cieling, without any other Deſign but for Ornament.

WE were poorly accommodated on all the Road from *Heidelberg*; and Straw was commonly our Bed: But we made ourſelves amends at *Nuremberg*, where the Inns have very good Accommodations. They ſerved us every Day with late Fruits; which I never ſaw any where elſe. We are here at the End of *November*, and we commonly eat pretty good Peaches.

ST *SEBALD* is the principal Church. They ſhow therein a wooden Crucifix which paſſeth for a Maſter-piece; 'tis that of the famous *Albert Durer*: And the Tomb of *St Sebald* is alſo a great and fine Work. The Church of *St Laurence*, is the biggeſt of all. They are both *Gothick*, but the laſt hath eight Doors, which is looked upon as a Singularity. The great Church-yard is worth ſeeing: There are in it above Three thouſand Tombs with Epitaphs, and Coats of Arms wrought in Braſs. No *Jews* are ſuffered to live in the City, becauſe they formerly

formerly poisoned the Fountains. They reside in a Village not far off, and may, for a small Piece of Money, come into the City, provided they depart the same Day. The *Roman Catholicks* are few in Number, and they have but half a * Church, where they perform their Service after the *Lutherans* are gone out. Those who are called *Calvinists*, go a League from the City into the Marquisate of *Onspach*; and their Children are baptized by the *Lutherans*, as at *Francfort*.

* This is a Commandery of *Malta*.

THERE are several distinguished Families, who are honoured with the Title of *Patrician*; and they only are capable of exercising the Office of Magistrates. The *Roman Catholicks* are never advanced to that Dignity, and even cannot enjoy the Privileges of Burghers or Free-Citizens. I know not what *Estienne Pigbuis* means in his *Hercules*, [p. 91.] where he says, that at *Nuremberg* they have Corn an hundred and fifty Years old in their Granaries:——*Granaria publica testis sublimia, & spatio, murisque perampla; granis varii generis plena & onusta; in quibus etiam Frumenta quædam centum quinquaginta Annorum asservari ferunt.*

THE Author of the State of the Empire relates, that the Burghers of *Nuremberg* have a Privilege to drown their Children. The Laws of the XII Tables granted the same Privilege to the *Romans*: And I remember very well, that I have read in *Justinian's Institutes*, that the *Paterfamilias* has a sovereign Right over the Life, Death, Slavery, or Liberty of his Children, born in lawful Wedlock:——*Summum jus vitæ ac necis; † terque Filium venundandi potestatem*: But such arbitrary Practices are inconsistent with the Divine Laws, and are contrary to Nature. If the Children deserve Death, are there not Courts

† The Child was to be free after his having been sold three Times.

Courts of Justice to take Notice of the Fact? If they do not deserve it, by what Law, except a diabolical one, do Fathers destroy their own Children?

WE are preparing for our Departure to Morrow Morning, to continue our Journey to *Aufbourg*. I shall write to you from thence, and will omit no Opportunity to show how much

I am,

*Nuremberg, Nov.
3, 1687.*

S I R,

Yours, &c.

L E T T E R X.

S I R,

INGOL-
STADT
University.

BETWEEN *Nuremberg* and *Ingolstadt*, the Ways are very bad and full of Forests; but when you come near this City, you find a Champaign Country, excellently well tilled. *Ingolstadt* is seated on the *Danube*, in the Duchy of *Bavaria*, of which it is the strongest Place. It is indifferently large, and most Part of the Houses are painted or whited without. The Streets are broad, straight, and well paved: And the whole City seemed pleasant enough, tho' it is poor and ill peopled. They boast much of the *Arsenal*, but they must be so much courted for a Sight of it, that we would not take that Trouble. I have observed, that these inaccessible Arsenals are commonly the worst furnished; for if they were well filled, they would make a publick Show of them, rather than hide them. But they always make a Mystery of them, when they have nothing to show

show but Cross-Bows and rusty Firelocks. Nothing is more easily obtained, than a Sight of the Arsenals in *France*; and it is as true, that there are none in the World either finer, or in better Order.

I OBSERVED at *Ingolstadt*, as in many other Cities in *Germany*, that every where near the Fountains there are Casks of Wood or Brass, mounted on little Sleds with four Wheels, which serve to carry Water when any Fire happens; and this is very wisely contrived: But they have another Custom throughout all this Country, which we thought much more troublesome than useful. There are certain Singers in the Night, who trot about every Hour: They give Notice to beware of Fire, and afterwards exhort People to sleep quietly, without considering that their horrid Musick keeps all the City awake.

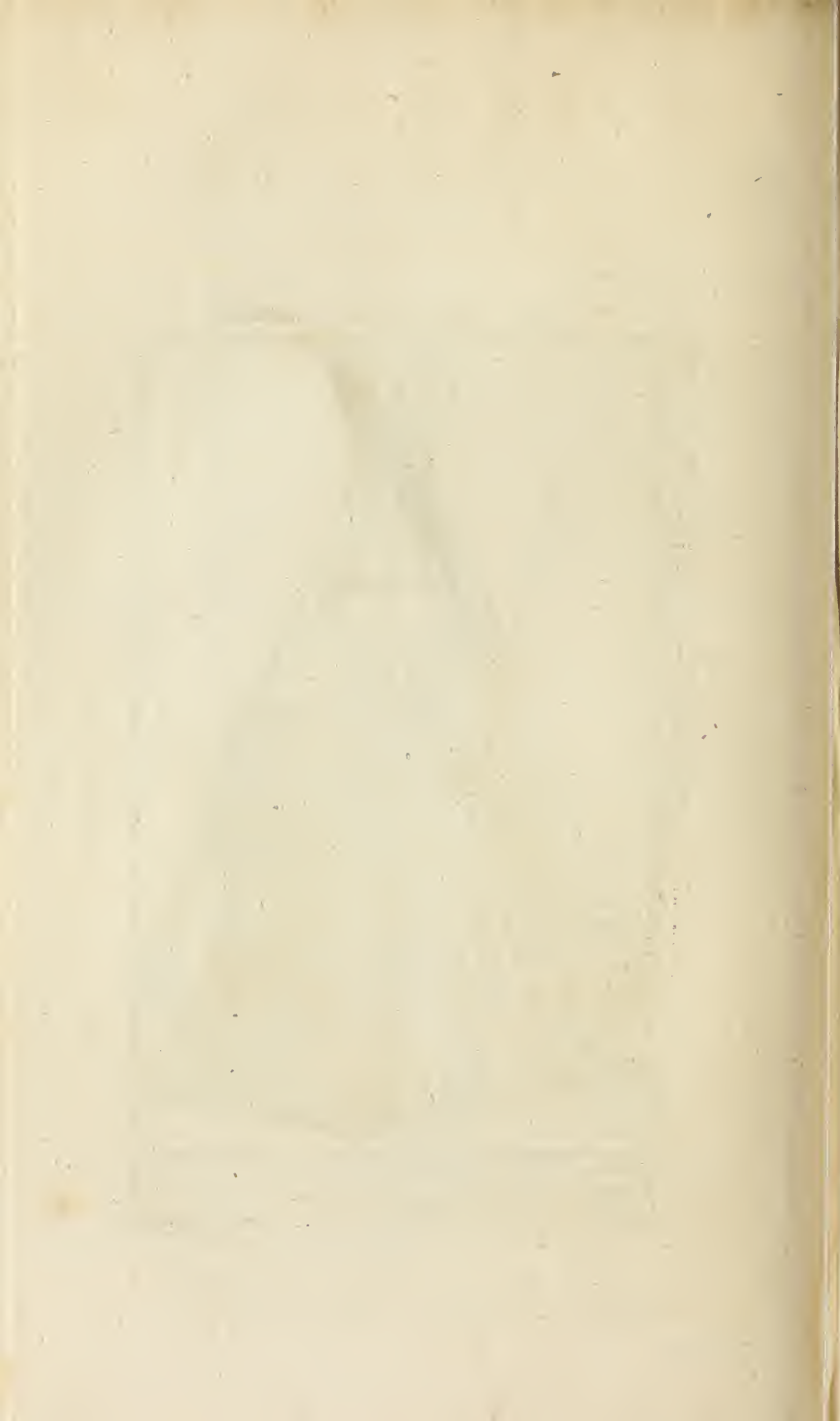
WE came from *Ingolstadt* to *Newburg*, which NEWBURG. is a very * little Town, and without Fortifica- * Gal. Gual. tions. It stands on the right Bank of the *Danube*, Priorato says, that it contains 4000 Inhabitants. which is already grown broad and rapid; tho' at this Place it is very far distant from it's main Strength. We past over a Bridge to go up into the City; and at our Entry we had a View of the Castle, which is seated on a Rock. Though it has no Ornaments on the Out-side, it makes a pretty Appearance. Within there are large Apartments on the same Floor, which are very convenient. But the *Electör Palatine*, to whom this Duchy belongs, was forced to send all the Furniture of this Castle to that of *Heidelberg*, which was disfurnished, as I have already told you: There remains only one Cabinet, which is full of Pictures and other Curiosities; which we had not Time to examine particularly. I remember I observed a round Piece of very hard Stone, which weighs four Pounds, and was found in

the Body of a Horse: I believe we might justly call this Stone a Kind of *Bezoar*, since according to the Report of *Tavernier*, and others, the *Bezoar* is found in the Paunches of *Cows*, *Apes*, and some other *Animals*, as well as in those of *Goats*.

THE Church of the *Jesuits* is the Fairest in the City; but there is a pleasant Thing to be seen in that of *St Peter*. *Mark d'Aviano*, a *Capuchin*, famous for the Miracles which are attributed to him, was at *Newburg*, thirty five Years ago. As he went into *St Peter's* Church, he perceived in a Corner an old *Nostredame* of Wood; which was all mangled, and covered over with Dust. The zealous Father could not without Grief behold our *Lady* in so unbecoming a Condition. He prostrated himself before her, and began to thump his Breast, and to break out into Lamentations. As he was in the Midst of his Groans, he suddenly cried out, *Miracle!* and protested, that the good *Lady* had moved her Eyes, and looked on him. It happened, that there were several Old Women in the Church, who ran together at the Cries of the *Capuchin*, and with Joy embraced the Occasion, that they were able to say, they had been Witnesses of a Miracle. There was no Need of many Arguments to convince them; for they all cried out with the *Capuchin*, that our *Lady* had looked upon him. Immediately he went out with them, and filled all the City with the Noise of the pretended Miracle. He was supported by the great Ones, and after certain Preambles, which 'tis needless to relate, they went to *St Peter's* in Procession: They cleaned the Statue, took the Sacrament off the great Altar, which was dedicated to it, dressed our *Lady* in a splendid Habit, and placed her on that Altar, where she works Miracles by Millions.

The Lady of Newburgh.





Millions. Both Princes and private Persons load her with Presents; and People come from all Parts in Pilgrimage to her.

THE Country is extremely pleasant and very fertile, between *Newburg* and *Augsburg*; except when you draw near to the latter, where the Lands are boggy and barren. Those of *Augsburg* pretend that their City is the fairest of all *Germany*: They say also, that it is greater than *Nuremberg*; but confess that it is not so well peopled. It was formerly very populous, when it enjoyed a flourishing Trade, and before it was depopulated by War and Pestilence. One of the Magistrates informed me, that it appears by the publick Registers, that in the Year 1549 there were 1705 Children christened in this City, and that the Burials amounted to 1227. Sir *Will. Petty* writes, that there were 2263 Burials at *Dublin* in 1682; but at the same Time, he observes, that 'twas a sickly Year. You may compare these Accounts, and consider what Inferences may be drawn from them. Only you must not be surpris'd, that the Number of Christenings exceeds that of Burials at *Augsburg*, contrary to what you are accustomed to observe at *London*; for you know that many Persons die in the latter of these Cities who were not baptized in it, and even some who were never baptized. Tho' the Streets are broader and straighter than at *Nuremberg*, 'tis certain, that generally the Houses are not so fine; they are commonly plaistered and whited without, or adorned with Paintings: But I saw very few of Free-stone. The Floors of the Chambers are commonly paved with a certain yellowish Marble, which is brought from *Tirol*; and the Cielings are either of Joyners Work, in Compartments, or of a certain Cement, which polishes very well, and is very durable. But there

AUGSBURG, an Imperial City. *Galeazzo Gualdo Pr.* pretends, that it was built presently after the Deluge. But he does not prove it. Such Sorts of fantastical Pretensions are intolerable. The City (formerly *Zizeris*) was almost all burnt in 1077, 1132. and in 1183. *Tacitus* calls it *Splendidissima Rhoetica provinciae Colonia*. It has well maintained it's Reputation. *Gualdo* affirms, that it's Circumference amounts to 8602 Geometrical Paces; that it contains no more than 25000 Inhabitants; and that it's Revenue consists of about 200000 Florins.

it is one great Irregularity in all their Manner of Building. The greatest Part of their Chambers are formed into Figures, which have no Name, and are also spoiled by the ill placing of the Stair-cases, which take away great Corners of them.

The Bishop of *Augsburg* is Suffragan to the Archbishop of *Mentz*. He is elected by the Chapter, which consists of Forty Canons.

† There are some *Roman* Inscriptions in the Church of *St Ulric*.

AUGSBURG is the Capital City of *Suabia*. You know *Augustus* sent a Colony thither, after he had much enlarged and embellished it: It was called, *Augusta Vindelicorum*, to distinguish it from *Augusta Trevirorum*, *Augusta Taurinorum*, and other Cities, which also bore the Name of *Augusta*. I observed somewhere among the Paintings of the Houses, an Anagram of *Augusta Vindelicorum*, which is *Orta Deâ vulgum vincis*. The People of this Country were called * *Vindelici*, of old time, because they inhabited about the Rivers *Vindo* and *Licus*, which at present are called *Werda* and *Leck*; between which the City of *Augsburg* is seated. It has been pillaged so often, particularly in the Time of *Attila*, that there are hardly any Remains of it's † Antiquities to be found. Some Time ago they dug up a Pillar five or six Foot high, on the Top of which was the Figure of a Pine-Apple. There was also found some Medals of *Augustus*, on the Reverse of which the like Pillar is to be seen. As it was the usual Custom to mark out by some Bounds, the Increase of the Empire, on the Frontiers of the conquered Countries, and to join to those Limits some Representations of such Things as were most common in the new Provinces; it is

* *Pergis ad Augustam, quam Vindo Licusque fluentat.*

*Respicit & latè fluvios Vindonque Licumque
Milcentes undas, & nomina litoris; unde
Antiquam Gentem, Populumque, Urbemque, vocarunt
Vindelicam. Ricchardus.*

is very probable, that this was the Use of the Pillar I just now mentioned, and of the Pine-Apple on the Top of it ; for all this Part of *Germany* is full of Pines and Firr-Trees. There is also a great deal of Appearance, that for this Reason *Augsburg* bears a Pine-Apple in it's Arms.

THO' there is hardly any Thing good or regular in the Fortifications of this Town, it has sometimes sustained very rude Assaults with much Vigour. It is now near seventy Years since the *Swedes* and *French* besieged it, and distressed it by Famine ; without being able to take it. 'Tis an imperial City ; the Senators are half *Lutherans*, and half *Roman Catholicks* : Such Offices as are only possesst by one Person at a Time, are, by Turns, enjoyed by the *Protestants* and *Roman Catholicks*. But the Senate is not the sole Master of the State ; five or six Sovereigns share it among them. A good Part of it belongs to the Bishop : Almost all the Territory is in his Demesne : and he hath his Palace in the City, though he resides at *Dillingen*, where also the University is. You know that all the Bishops of the Empire are temporal Princes in their Diocesses ; except those of the hereditary Countries of the House of *Austria*.

THE *Roman Catholicks* here make publick Processions, and carry the Host publickly ; and the *Lutherans* commonly pull off their Hats, when they cannot avoid meeting it.

BOTH Parties do what they can possibly, to avoid giving Offence to one another. The Poor of both Religions are put into the same Hospitals, and are there assisted by their own Ministers without any Opposition.

THE *Jews* live above a League from the City ; they are obliged to pay, when they resort thither,

ther, a Florin *per* Hour, which is a Piece of Money worth about three Shillings *English*.

* 'Twas here
that *Ferdinand*
IV, was cho-
sen King of the
Romans. *Heiss*.

THE * Town-house is a large four-square Building, of very fair hewn Stone. The Portal is of Marble, and almost all the Rooms are waincotted and ciel'd with Ash of *Poland*; which is very fine. The great Hall is extreamly Magnificent. It is One hundred and ten Foot long, fifty eight broad, and fifty two Foot high; the Pavement is of a jasper Marble. The Walls are covered with Paintings, between which there are many Devices and Emblems, which relate to the Government; but the Cieling excels all the rest in Beauty. It consists of Copartments, the Squares and Pannels of which are enriched with gilded Sculptures, and filled with Pictures and other Ornaments. And all this is mighty well ordered and performed.

THE Arsenal is very large. The two Halls below are full of Canon; of which the greatest Part are Brass. There is a Culverin of Leather Twenty six Foot long, which is a six Pounder. The upper Stories are filled with good Arms.

DURING the Wars of the neighbouring Princes in this last Age, the People of *Augsburg* were careful to shut the Gates of their City early at Nights; which Custom was troublesome to Strangers, as well as to themselves. Wherefore they invented a kind of secret Gate, by which there was a Passage to come in, without Fear of Surprise or other Danger. This Gate remains still with all it's Springs and Machines, and is a very particular Contrivance. I have drawn a Design of it, which I could shew you, but the Description would at present be too difficult and tedious.

THE Trade of *Augsburg* mightily decayed, as that of *Holland* increased. Almost all Merchandizes which came from the *Mediterranean*, were formerly landed at *Venice*, and from thence brought to *Augsburg*; from which Place they were dispersed thro' all *Germany*. But *Holland* hath taken away all now, and distributes all: And *Augsburg* suffers as well as *Venice*, *Milan*, *Antwerp*, and an infinite Number of other Cities; which are at present as poor as they were formerly rich.

THREE Years after *Gustavus the Great* had made himself Master of *Augsburg*, it was retaken by the Duke of *Bavaria*, who took away all the Churches from the *Lutherans*; in which Case they remained from the Year Thirty-five, till Forty-eight, at which Time all things were restored by the Peace of *Munster*. During this Interval, the *Lutherans* had no Liberty to assemble but in a College; from the Window of which the Minister preached to the People in the Court-yard. This College is still in their Possession; and I have seen a long Inscription, which is graved under the Window, and begins thus: *Præclusis omnibus Evangelicorum Templis, cælum tamen ipsis patuit, &c.* All the Churches of the Professors of the Gospel being shut, Heaven was yet open to them, &c.

You may see in the Bishop's Palace, the Chamber where the famous Confession of *Augsburg* was § presented to the Emperor *Charles V.* From thence we went to the Cathedral, where there is a Gate of Brass, over which many Places of the sacred History are represented in *Basso relievo*, and they made us observe in the History of the Creation, that it was the Virgin *Mary* who created *Eve*, and formed her out of one of *Adam's* Ribs.

§ In the Year 1530, by *Melancthon* and *Luther*: *Melancthon* drew it up.

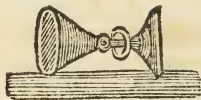
THEY are no less ingenious at *Augsburg*, than at *Nuremberg*; and even they excel particularly

in Clock-making and Goldsmith's-work, and in Works of Ivory. We saw several Clocks which were valued at fifteen or twenty thousand Crowns. They put them in Cases that are very richly wrought: And besides what relates to the Motion of the Stars, and the Division of the Times and Seasons, they adorn them with many other things, which would be both pleasant and profitable, if they were a little more lasting.

THEIR Way of turning in Ivory is very curious, and deserves to be taken Notice of with Admiration. But one of the rarest Works of that Kind I ever saw, I shall give you an Account of: They are Glasses made hollow, and well-shaped, with a Ring made of the same Piece in Turning, which plays between the Bottom and the Body of the Glass, and cannot be taken off.

These Glasses
are in my
Hands.

There are an Hundred with their Rings in a Grain of Pepper of an ordinary Size. I often examined this little Miracle of Art with a good Microscope, and observed the Stripes and Traces of the Tool with which they are turned; so that I found no Secret in it, but that it was the pure Work of the Eyes and the Hand.

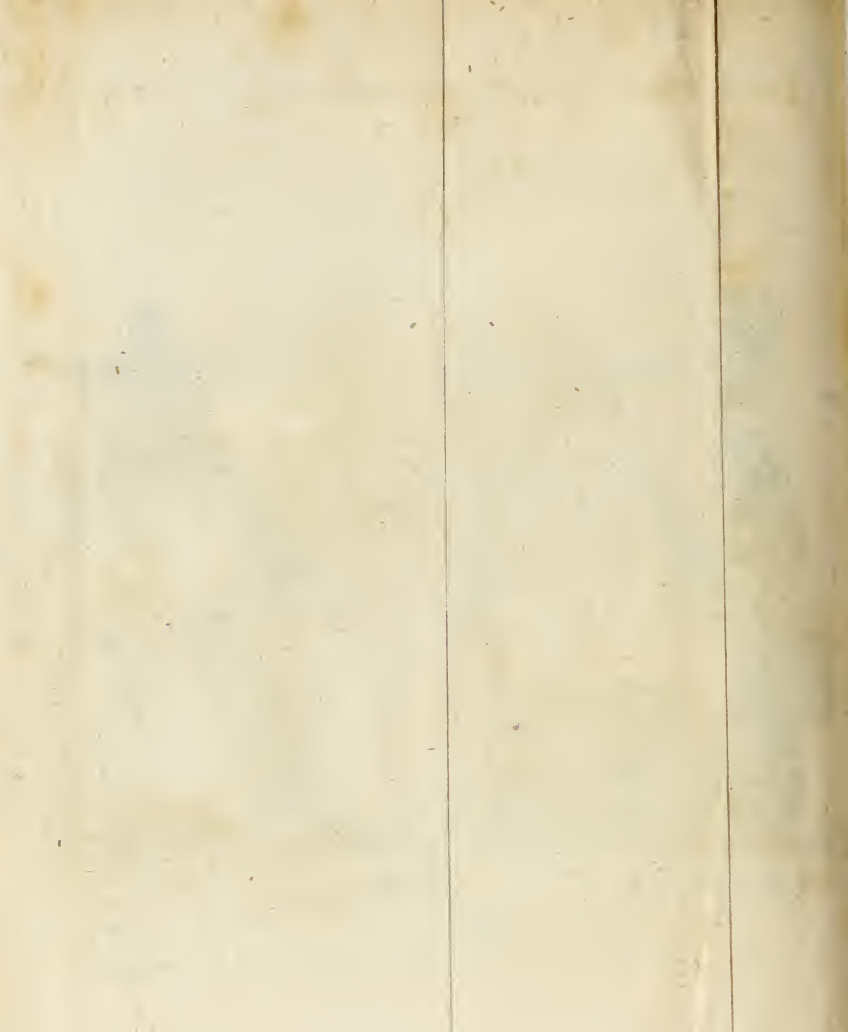


THEY have here another Bauble, Fleas fastned by the Neck with Chains of Steel. This Chain is so fine, that though it be near a Span long, the Flea will lift it up when it leaps. The Animal, Chain and all is sold for Ten-pence.

THE Variety of Habits, and Difference of their Colours, is greater here, I think, than at *Nuremberg*. This is regulated by the Civil Magistrate, and you may know the Quality and Religion of the greatest Part of the Women, by the Difference of their Clothes. I will only represent to you the Manner after which the Widow of

Divers Habits of the Women at Aüsburg.





of a *Roman Catholic* Merchant wears Mourning for her Husband. She hath a Sort of Kerchief of the finest Linen, very well whited and starched, with it's ordinary Wings, for this Dress: A black Petticoat, and a black Cloak, made like that of a Man, which comes to her Knees. A great white Veil behind, which hangs at the Tail of the Kerchief, down to her Heels, enlarging it self by Degrees; a Piece of the same Linen with the said Kerchief, four Foot long, and at least two broad, which is very much starched and stretched on a Square of wire Thread, fastned by the Middle of one of it's Ends, just below the Lips, and covers all the fore-part of the Body.

THEY have turned a little Branch of the River *Leck*, and made it pass through the Town; the Water is so clear and good, that they need seek for no other; there are four or five Towers upon this Arm of the River, on the Tops of which they have made Ponds, and the Mills which are below cause Pumps to play, which raise the Water, and fill those Ponds or Cisterns, from whence it is distributed throughout all the City. I must not forget to mention the Fountains of *Augsburg*, which are one of it's principal Ornaments. There are many of them which are almost as magnificent as the fine Fountain at *Nuremberg*.

I am,

Augsburg,
Dec. 2. 1687.

S I R,

Your, &c.

LETTER

L E T T E R X I.

S I R,

I OBSERVED at my going out of *Augsburg*, in many Gardens, that they cover all their Vines and Fig-Trees carefully, with Straw or Mats, to preserve them from the Frost; the Cold being sharper in this Country than in *England*; where we are not obliged to make Use of these Precautions, though we lie nearer the North. It is certainly true, that the Diverse degrees of Heat and Cold, are not always proportioned to the Diversity of Climates: There are terrible Winters in *Canada* in the Midst of that temperate Zone; whereas almost every where else, under the same Climate, they enjoy a sweet and pleasant Air.

MUNICH,
the Capital City
of *Bavaria*.

THE Country is pretty level between *Augsburg* and *Munich*, but the Soil is not very good; there is every where a Mixture of Wood and Fields, and Firr-Trees. *Munich* is not above half so big as *Augsburg*. It is a pretty fine City, but ill fortified, and has no Trade; and without Doubt very little Notice would be taken of this Place, were it not for the Residence of the Elector; whose Palace is, in general, very magnificent. Almost all the Houses of the City are painted on the Outside, but instead of painting in *Fresco*, or in Oyl, they make Use of a kind of bad Water-colour, which is liable to all the Injuries of the Weather: It wears off quickly, and rises hollow in many Places, which maims all the Figures, and makes a very ugly Sight.

WE

WE had heard some Persons so much commend the Jesuits Library, that it was the first thing we went to see when we came to *Munich*; but it did not answer our Expectations. For besides that, the Collection is neither numerous, nor in very good Condition; they ordered a Brother *Cut-Cabbage*, who knew better what belonged to the Kitchen than to Books, to shew it us. I confess I could not believe such gross Ignorance could lurk under the Habit of one who called himself a Jesuit. It was absolutely impossible for us to make him understand, what those Authors were whom we called *The Fathers*. He presently named all the Fathers of his Convent, to try if he could find out whom we looked for. And at last, with a scowling Look, he prayed us to talk of something else. This is all I can tell you of the Library, and the Library-keeper, or at least of his Deputy: For it is not probable that all the rest of this Society are of the same Stamp. However it be, they wear four fair and high Corners in their Caps, whereas in *France* they dare not wear more than three; and their House may be said to be a stately Palace. Their Church is also extremely fine; it consists of one Nave or Body, very high, and broad, and strongly roofed: The Vestry is full of Riches, and they want no Relicks. They shewed us a *Vertebra*, or Joint of the Back bone, as big as that of an Elephant, or some huge Animal; and this great Bone, as we were informed, is in great Veneration with them, as being one of the *Vertebrae* of the huge *St Christopher*.

LEAVING the Church of the Jesuits, we went to that of the *Augustines*; where there are Pictures of great Value.

WE went thence to the *Cajetans*, who have a great and fair Church. I observed in a Map of
Munich,

This City was built in the Year 962, by Duke *Henry*. *Otbo* inclosed it with Walls, in 1157.

* *Monachus passis ulnis : Dextrâ jurantis speciem habens, Lævâ librum tenens.*

Munich, that this City bears a Monk for it's * Arms, and that it is called *Monachum*, or *Monachium*, because there was a Monastery on the Place where it is built. We also went to see in the Church of *Nostre Dame*, the Tomb of the Emperor *Lewis IV.* This Sepulchre is adorned with many fine marble and brass Figures. Having advanced ten or twelve Steps from the Entrance of the great Door of this Church, you behold one of the Stones of the Pavement, on which is a double Cross; and it hath been observed, that when you stand upright in this Place, the Pillars of the Church are so placed, that you cannot see one of the Windows, tho' they are very numerous. All that come to worship in those Churches have a lighted Wax-Candle in their Hands even in the Day-time; and that Candle is bigger or lesser, according to the Quality of the Saint, or the Bigness of the Devotion.

THE Outside of the Elector's Palace is not suitable to the Magnificence within; and though the greatest Range of it's Apartments are well contrived, it may be said, that they are irregular if we take them altogether: The Reason is, that this great Mass of Building was not erected at the same Time; every one built according to the Taste of the Time, or the Architect's

There is an ample and exact Description of this Palace written in *Italian*, by the Marquess *Ran. Pallavicino*. This Royal House contains, saith he, eleven Courts, twenty great Halls, nineteen Galleries, Two thousand six hundred great glass Windows, six Chapels, sixteen great Kitchens, and twelve large Cellars, forty vast Apartments, which are all even, not one of them being lower than another, and in which you may distinguish Three hundred great Chambers, richly painted, wainscotted, paved, furnished, &c. In the Middle of the Front of the Palace that looks to the Street, there is a Statue of the Virgin, with these Words written under it, *Patrona Bajoariæ, sub tuum præsidium confugimus, sub quo securi lætique degimus.*

teſt's private Fancy ; and that hath been the Cauſe of the Diſproportion of it's Parts : But if it be ſurveyed ſeparately, it may certainly paſs for a very beautiful Structure. You muſt not expect, that I ſhould give you an ample Deſcription of a Place that is ſo vaſt, and ſo full of Rarities. And therefore I ſhall content myſelf with aſſuring you, in general, that all Sorts of Beauties and Riches are found there in Abundance. The great Hall of the Emperor's Apartment, which was burnt about 37 or 38 Years ago, is One hundred and eighteen Foot in Length, and fifty two in Breadth. We may juſtly ſay, that it is in every Reſpect magnificent. All the Paintings are highly eſteemed : They are Hiſtories, the Sacred on one Side, and the Profane on the other ; with *Latin* Verſes to every of thoſe Hiſtories. I will ſet down the Diſtich for *Suſanna*, becauſe I think it one of the beſt :

*Caſta Suſanna placet ; Lucretia cede Suſannæ ;
Tu poſt, Illa mori maluit ante ſcelus.*

* THE little Chapel which is in the Apartment of the Electoreſs, is full of precious Things : There is nothing to be ſeen but Gold, Pearls, and Gems of all Faſhions. They keep a great many Relicks there ; among which I took Notice of a Piece of gold Mohair, which, they ſay, was Part of one of the Virgin's Gowns. How could any one imagine ſuch a Thing ? I will take Notice too, in Favour of the *Pilgrims*, of a Piece of one of the ſaid Virgin *Mary's* Smocks : The Right-hand of St *John Baptiſt* : Some Clots of the Blood of *Jeſus Chriſt*. *Luke* xxii. 44. And a Stone that ſweats upon every *Good-Friday*.

*The Inſcription over the Door runs thus: D.O.M. ad cultum Virginum Principis, ſalutatae genitricis genitoris ſui, jam geniti, gignendi, Sacrum dicatum.

* The greatest Part of these antique Pieces were brought from Rome.

A Sum perhaps a little magnified. These People probably, reckon what the Things were worth when they were new.

THE Hall of Perspectives is one of the finest Things of this Palace: But the other called of * Antiques is large and famous; it is near a hundred Foot long, and forty broad. I counted One hundred fourscore and twelve Busts, and above Four hundred other Pieces: All these are choice and rare, for the Beauty of their Workmanship, as well as their Antiquity. The greatest Part of the Furniture of this Palace is very rich; and they affirm, that there is as much Tapestry in the Wardrobe, as is, or has been, worth Three Millions of Livres; besides what is in ordinary Use. But still the Treasury infinitely exceeds all the rest. There is a great Quantity of Plate of Gold, and many precious Vessels. A prodigious Number of great Pearls, Diamonds, Rubies, and other oriental Stones of exquisite Beauty; and a vast Accession of excellent Paintings, curious Works, Medals, and such other Rarities. I must not forget the Cherry-stone, upon which you may distinctly perceive One hundred and forty Heads carved; nor the *Gondola* of Palm-wood turned into Stone, on which they have inscribed these two Verses:

*Palma fui, cæpi lapidescere, cymbula nunc sum;
Si non Neptunus navita Bacchus erit.*

MARBLE is to be found every where in this Palace, yet we must not deceive ourselves; for they have the Secret to make a certain Composition, which becomes so hard, and polishes so well, that those who are not very skilful, take it for true Marble.

† These Galleries are of the same Height with the most Stories, and Coaches drive under them.

THEY have made divers † Galleries of Communication, which cross the Streets and Houses; by which they can go privately from the Palace to all the Churches and Convents of the City.

I WILL

I WILL say nothing of the Arsenal, because they have carried the Cannon, and most of the best Arms into *Hungary*. We saw there the Tent of the *Grand Vizier*, which was taken in the last Battel, in which the Elector did so remarkably signalize his Valour. This Tent was vastly large, but not very fine. It is made of printed Callicoe with Stripes, as they seem to me, of Sattin, covered with Silk Embroidery. They made us take Notice of a Figure of a Trout, that weighed seventy three Pounds, which was caught in a neighbouring Lake.

I CANNOT tell you, why this Country is not proper for Vines; there are none in it, and their ordinary Drink is Beer.

THEY know no other Religion here but that of *Rome*: And they look upon Men as a *Loup-garous*, that are not of that Profession. Their principal Devotion is for the Virgin: She is painted on all their Houses; every Place is full of her Chapels and Oratories, and none but divine Titles are bestowed on her.

AFTER I had finished my Letter, last Night very late, I found that I was misinformed, as to the Time of the Posts going away. So that I have Leisure to entertain you with a particular Account of some Things that were either omitted, or very hastily touched in my Letter. I wish I could give you a distinct View of all the Beauties of that magnificent Hall in the Emperor's Apartment. But since such an Undertaking would require a Volume, I shall only add, that among the divers Ornaments of the Chimney, we took Notice of an admirable Statue of Porphyry, which represents *Virtue*, holding a Lance in her Right-hand, and a Palm Branch gilt in her Left. Since I gave you the Distich for *Susanna*, and have Time to transcribe the rest,
I'm

I'm resolv'd to send you them all. They are in the same Hall.

For *Esther*.

*Exanimata cadit charis pro civibus Hester,
Quæ casura magis, ni cecidisset, erat.*

For *Judas Maccabæus*.

*In caput unius totus licet incubet Orbis;
Nil, Judæ virtus fortior Orbe, timet.*

For the young *David*.

*Davidis immanem dejecit dextra Gigantem:
Quid non Vir faciet, si facit ista Puer.*

For *Judith*.

*Hoc Ducis Assyrii caput est: Juditha recidit:
Sobria mens vincit; Ebria victa jacet.*

For *Samson*.

*Samson sum, totas qui stravi dente Pbalanges:
Me stravit tonsis una Puella comis.*

For *Jabel*.

*Illa ego quæ Siseræ terebravi tempora clavo:
Quod non est ausus Vir, fuit ausa Jabel.*

For *Moses*.

*Scriptas dictavi Moses à Numine Leges;
Leges quæ vitæ sunt proba norma tuæ.*

I NEED not repeat the Distich for *Susannah*.

On the other Side of the Hall.

For *Coriolanus's* Mother, or for *Coriolanus* himself.

*Da Patriæ vitam, quam à te, Veturia, posco ;
Quam mihi, quamque tibi, Patria chara dedit.*

For *Horatius Cocles*.

*Quid traditis, Reges, in prælia mille cohortes ?
Unus pro toto sufficit orbe Cocles.*

For *Lucretia*.

*Accipe, quid dubitas ? intacta Lucretia, ferrum ;
Morte premi nullâ fama sinistra potest.*

For *M. Val. Corvinus*.

*Expugnata Tibi, Corvine, est Celtica virtus ;
Sed duo vicistis : divide, victor, opes.*

For *Tomyris*.

*Regis Achæmenii, Tomyris, cervice resectâ,
Immersâque utri, dixit, hirudo, bibe.*

For *Hercules*.

*Alcides ego sum ; quem non potuere Gigantes,
Non Styx, non Cælum vincere, vicit Amor.*

For *Penthesilea*.

*Penthesilea furens mediis in millibus ardet ;
Concidit illa tamen Penthesilea furens.*

For *Lycurgus*.

*Si tua texisset Lex æqua, Lycurge, pudorem,
Lex tua non aliâ Lege tegenda foret.*

THE Plafond or Cieling of the Hall consists of large gilt Compartments, enriched with Pictures, by the Hand of *Candi*.

THE great Gallery is 270 Foot long, and fifteen broad. 'Tis adorned with *Basso Relievo*'s, and fine Paintings, among which are the Pictures and Names of thirty six Princes, Ancestors of the present Elector; and several Maps and Representations of the Provinces, Cities, and principal Rivers of his Dominions.

THERE is another Gallery 63 Foot long, and 18 broad, magnificently hung, and full of Paintings too, which for the most Part represent the Histories of the Princes and Princesses of this House. At the End of this Gallery is a little Chamber that looks into a Flower-Garden, and is called the *Cabinet of Roses and Lilies*. This is a charming Place; and all the Paintings with which it is adorned, relate to the most innocent and tender Pleasures of Life.

THE large Room, which is called the *Hall of Audience*, is very much enriched with various Ornaments. This is the Place where Embassadors are received; and 'tis also a kind of Tribunal, where the Princes hear the Complaints of their Subjects. The Ceremonies that are observed by foreign Princes, in giving Audiences to the Ministers of their Allies, are represented in eight large Pictures, in round and oval Compartments. There are also several Histories of Sovereigns, who were wont to administer Justice in Person, and looked upon it

as an indispensable Duty, of those who are intrusted with the Government of a State, to redress the Grievances of their Subjects. These Histories are accompanied with Hieroglyphic Figures, Emblems and Devices, most of which I noted in my Table-book, but in so confused a Manner, that I must content myself with transcribing three of the most remarkable. The first is a Sun, which equally warms and enlightens a magnificent Palace, and a mean Cottage, with this Inscription, *Omnibus Idem*. The second a Looking-glass, with these Words, *Videt, inde videtur*. And the third a Level, with this Motto, *Metitur & æquat*. In several Places of the same Room, I observed the following Sentences:

Polleat auditu, qui pollet Imperio.

* *

Cura aures tuas patere querelis omnium.

* *

Plus vident oculi quam oculus.

* *

* *Jus unicuique suum tribue:*

* *

* The Words
of *Cambyfes*.

Rex sedens in folio dissipat omne malum.

* *

*Non oportet quemquam à sermone Principis tristem
discedere.*

* *

† *Si non vis audire, nec regnes.*

* *

† The Words
of a poor Wo-
man to *Philip*.

‖ *Omnibus jura poscentibus faciles auditus pandite.*

* *

‖ The Words
of *Constantin*.

§ *Non ideo Imperator sum, ut Arculâ includar.*

* *

§ The Words
of the Emper-
ror *Rudolphus*.

†† *Ausculata querelas Pauperum, & satage, ut ve-
ritatem intelligas.*

* *

†† The Words
of *St Lewis*.

I WISH they had added in Letters of Gold,

SALUS POPULI SUPREMA LEX.

AMONG the various Embellishments of the Apartments of this stately Palace, there are several other Inscriptions and Emblems on all Sorts of Subjects.

There are several others.

I GAVE you an Account last Night of the Electoreſs's little Chapel; and I ſhall take this Occaſion to add, that the large one where the ordinary Service is performed, is alſo of a finiſhed Beauty. 'Tis adorned with ſeveral *Baſſo Relievo's*, representing Hiſtories that are proper for a Place appointed for the Service of God. This Chapel is dedicated to the Virgin, with this Inſcription:

VIRGINI, ET MUNDI MONARCHÆ,

Salutis Auroræ,

Miraculo conceptæ, miraculo concepturæ,

Hanc ædem poſuit, Clientum inſimus,

MAX. CO. PAL. RHEN. BOſFORUM DUX:

Anno ab ejuſdem Virginis partu,

M. DC. I.

THE Treasury is ſo very rich and magnificent, that I cannot forbear giving you a particular Account of it, ſince I have Time enough. I am confident you will be pleaſed to ſee a Deſcription of one of the fineſt Places in the World; and will not blame me for endeavouring to diſplay the uncommon Rarities of this Magazine of Wonders.

IN the firſt Gallery there are four great Cupboards. In the Second eight; and at the End of this Gallery there is a Cabinet full of new Curioſities. The firſt Cupboard in the firſt Gallery is quite filled with Veſſels of maſſive Gold, ſo curiouſly wrought that what *Ovid* ſays of the Chariot

Chariot of the Sun, may be justly applied to them. Tho' as for the three pretended Unicorns Horns that are kept in this Cupboard, 'twill be sufficient to tell you, that one of them is six Foot and a half long, another eight Foot and three Inches, and the other ten Foot and five Inches. These Sorts of Horns were almost of an inestimable Price, when the World was ignorant of their being Fishes Teeth, and really believed them to be the Horns of that chimerical Animal, called an Unicorn.

IN the second Cupboard.

SEVERAL natural and artificial Rarities, with a considerable Number of large Vessels of Rock-Crystal, for the most Part wrought with *Basso Relievo's*, enriched with Gold; some are covered with Lids of large precious Stones.

IN the third Cupboard.

A LARGE Bason of massive Gold, covered all over with Rubies, and oriental Turquoises.

A LARGE Cup of Agate, after the Fashion of a Gondolo, enriched with Pearls and *Basso Relievo's* of Gold.

A PURSE containing 500 Pearls of a middle Size.

Two hundred other Pearls all of the Figure of Pearls, and of an equal Bigness; of a very fine Water, and larger than the former.

A JEWEL enriched with five Emeralds, each of the Bigness of a Guinea, with 200 pretty large Diamonds, four large Rubies, and eleven very fine Pearls of the Figure of a Bear.

A SMALL Coffer of Ebony, with a golden Cock, enriched with seventy fine Diamonds, as

L ;

many

many Rubies, and an equal Number of Emeralds. It contains eighty Pearls, of the most perfect Sort, and largest Size.

A GOLD Jewel enriched with twenty Diamonds of sixteen Carats each; and of the Figure of a Pear.

THREE Rings set with three large Diamonds, and two other Rings, one of which is set with a very fine Ruby, and the other with a large Emerald.

SIX Ear-rings curiously wrought in Gold, with a large Pearl in each of them; Diamonds, Rubies, and Emeralds. They are too heavy to be hung at the Ear.

A CROSS composed of a large Pearl, three great Diamonds, two Rubies, and an Emerald.

A JEWEL with a broad Diamond cut flat. A Ruby weighing above an Ounce; and a fine round Pearl of the Bigness of a small Nut.

A LION, an Elephant, and an Eagle, adorned all over, with large Diamonds, Pearls, and Rubies.

A ST George, enrich'd with eighty Diamonds.

A CROSS compos'd of ten very large Diamonds; with three Pearls of the Figure of a Pear.

ANOTHER large Cross of Diamonds, adorned with a great and perfect Emerald, and forty large and very white Pearls.

A GARLAND of Diamonds, in the Middle of which there is a very large one, and a fine Pearl of the Figure of a Pear.

AN Emerald of the Bigness of a Nut.

AN Eagle enriched with 200 Diamonds: Two great Rubies, and three fine Pearls of the largest Size.

A JEWEL representing certain Instruments of War, with above 400 Diamonds, the least of which weighs from eight to nine Carats; and six Pearls of the Figure of a Pear.

A WRITING

A WRITING Desk adorned with 200 Diamonds.

A SMALL Coffer adorned with seventy Diamonds, thirty Rubies, ten Emeralds, and two hundred Pearls.

A LARGE Vessel of Gold, whose Covering is enriched with Rubies and small Pearls.

A LARGE Flagon made of Unicorn's Horn, on which the Mysteries of the Passion, are represented in *Basso Relievo's* of Gold. On the Cover there is a large Ruby set round with Pearls, Emeralds, and more than 270 Diamonds.

ANOTHER larger Flagon, adorned with *Basso Relievo's*, after the same Manner, and enriched on the Cover with sixty Rubies, and several Emeralds of the Bigness of Nuts.

ANOTHER Flagon covered all over with Sapphires.

A LOOKING-GLASS in a Frame adorned with large Rubies and Emeralds.

A GIRDLE enriched with eighteen large Diamonds, and nine Rubies.

IN the fourth Cupboard.

A SMALL Coffer of Silver Gilt, adorned with an hundred Diamonds, containing a Jewel, enriched with a like Number of Diamonds, each weighing eight Carats.

A FRAME of a Looking-glass, the Cornish of which is covered all over with Rubies, Emeralds and Diamonds.

ANOTHER small Coffer enriched with an hundred Rubies, several Emeralds, and seventy Diamonds cut in a Triangle; round which there are thirty small ones, weighing six Carats each.

A CHAIN for a Collar consisting of five hundred large Diamonds.

A VESSEL of Jasper, enriched with *Basso Relievo's* of Gold, and a great Number of fine Diamonds.

ANOTHER Dish of *Lapis Lazuli*, adorned after the same Manner.

TWO Cups of *Lapis Lazuli* covered all over with Rubies and Diamonds.

A LARGE Vessel of Jasper, enriched with Gold and Pearls.

A LARGE Vessel of one entire Emerald, with abundance of Pearls and Diamonds.

A GIRDLE enriched with nineteen Roses, every Leaf of which is adorned with twenty four Diamonds.

A CASKET of fine *Indian Wood*, containing a rare Collection of Gold Medals, which weigh two hundred Marks.

THESE are the most considerable Rarities contained in the four first Cupboards; besides which there are many others of less Moment.

THE Gallery adjoining to the Treasury is adorned all around with gilt Sculptures; and beautified with thirty two large Pictures in Oil, forty in Miniature, thirty six Portraits, by *Raphael*, *Michael Angelo*, *Titian*, *Corregio*, and other famous Masters; and three fine Pieces in Mosaic of Gold and Silver.

THE first Cupboard.

CONTAINS several Caskets, enriched with Gold and precious Stones, in which there are several curious *Indian Works*.

* At the Battle of Prague. THE Ribbon of the Order of the Garter * taken from the Count Palatine, King of *Bohemia*.

TWO Dials in Boxes of Crystal and Jasper, adorned with many Diamonds.

A CRUCIFIX of Wax on a Golden Pedestal, covered all over with Pearls. The Title on the Cross is engraved on one Piece of Emerald.

Two Pair of Tables of Gold, curiously wrought.

Two other Tables adorned with *Lapis Lazuli*, and Miniatures on a Ground of Gold.

Two Church-books, one written by the Elector *Maximilian*; the other covered with an Embroidery of Pearls and precious Stones, wrought by *Mary I*, Queen of *England*.

IN the second Cupboard.

SEVERAL Vessels of Rhinoceros's Horn curiously wrought.

A GREAT Number of curious Works in Ivory, some of them made by the Electors *Maximilian*, and *Ferdinand Maria*, the Father and Grandfather of *Maximilian Maria*, the present Elector. [1712.]

IN the third Cupboard.

SEVERAL fine Works in Mosaic.

AN Image of the Virgin embroidered with Pearls.

Two other *Madona's* of Wax, by the Hand of *Michael Angelo*.

Two Globes, one Celestial, and the other Terrestrial, each of the Bigness of a small Nut, where every thing is well described.

THE Plan of the City of *Troy*, on a Piece of *Lapis Lazuli*.

Two Caskets full of *Bezoar* Stones, odoriferous Wood, and other Perfumes.

ANOTHER Casket enriched with Diamonds, containing two striking Watches of the Bigness of a small Nut, hung as Ear-rings. Two other Watches

Watches enchased in Rings. A little Book written in very small Characters. The Cherry-stone which I mentioned before.

Two large Purfes full of *Bavarian* Pearls, big, and white.

IN the fourth Cupboard.

FOURTEEN Vessels of *Lapis Lazuli*, *Jasper*, and *Cornelian*, enriched with Gold and precious Stones, curiously wrought.

SEVERAL Urns, Flagons, and other Vessels, adorned after the same Manner.

A LARGE Casket of Touch-stone, with *Basso Relievo*'s, adorned with precious Stones.

Two Baskets of Gold, with a great many Turquoises.

A LARGE Cup with a Cover of one Piece of Coral.

A GREAT Golden Cup, adorned with the Portraits of all the Princes of the House of *Austria*, and the Arms of all the Electors.

IN the fifth Cupboard.

SEVERAL Curiosities in Ivory; among which there are five very fine Crucifixes.

TWO fine Miniatures, one by *Albert Durer*, and the other by *Julio Romano*.

AN *Indian* Box containing a Chaplet, the Beads of which are of Amber and large Pearls. The Death's Head, that is fastened to it, is adorned with thirty large Diamonds of the finest and most beautiful Sort.

TWELVE Peach-stones, on which are engraved the twelve first *Cæsars*.

IN the sixth Cupboard.

A GREAT Number of little Silver Statues and Paintings in Miniature.

SOME little Curiosities in Gold, and other Matters, made by *Sigismund I*, King of *Poland*.

A CASKET full of Baskets of Philigreen.

IN the seventh Cupboard.

A CONSIDERABLE Number of Pieces of an excellent Workmanship in Ivory.

SEVERAL Wax-figures, by *Albert Durer*.

A GREAT Number of small Pictures, among which are three Death's Heads, by *Albert Durer*; and a fine Piece of the Nativity of *St John Baptist*, curiously engraved on a fine Stone.

THE eighth Cupboard,

Is quite full of a vast Number of Vessels of Amber, Agat, Onyx, &c. enriched with Gold and precious Stones.

AT the End of the Gallery the Cabinet which I have mentioned, contains another curious Collection of Medals, Miniatures, rare Paintings, and several Sorts of ancient Arms, all enriched with precious Stones.

IN the Middle of the Cabinet, there is a large and fair celestial Globe, the Motions of which mark the Hours, the Course of all the Planets, &c.

N.B. I give
Notice[1714]

that I have not described all the Riches of this Treasure, that we have just now surveyed, according to the Examination I have made of it myself; which would have required abundance of Time and Care: But having an Occasion to speak of this Cabinet, I thought I could do no better, than to transcribe

transcribe the Catalogue that the Marquess *Palavicini*, whom I have already mentioned, had published some Years before. This Gentleman, who had a considerable Employ under the Elector, caused all that we have just now said, to be printed in *Munich*, and dedicated it to his said Master. Every one will judge, whether he had a Design to impose on the Publick by it, in inventing such Lies. Indeed such vast Riches, to judge of Things only by their Appearance, seem fabulous and more suitable to a Palace of the Fairies, than to a *German* Prince's House, how high and puissant soever he may be.

FROM thence you descend to an Oval Court, surrounded with a fine covered Portico, in the Midst of which there is a magnificent Fountain. The Basen is of Marble, adorned with sixteen Brass Figures, with a great Statue in the Middle, representing the General of an Army.

FROM this Court you enter into the Hall of Antiques which I have already mentioned. Besides the Busts and Statues I spoke of, there are twelve large Pictures, representing twelve Virtues. At one of the Ends of the Hall there is a Sort of *Estrade*, railed in with Marble Balusters, in the Midst of which there is a fine Table of inlaid Work of *Florence*.

NEAR this Hall there is a little Garden which contains several rare Plants, and is adorned with Fountains, Statues, Grotts, and Water-Spouts. From Place to Place there are Benches, and Tables of Marble. The great Garden is full of the same Kind of Ornaments, and several others. On one Side there is a Gallery, or very long Portico, adorned with Paintings.

THE several Councils and Courts of Justice meet in the old Palace.

THE Menage, or Riding-house deserves to be taken Notice of. 'Tis 366 Foot long, 76 broad, and lighted by 84 large Windows. A fine Corridor runs quite round on the Inside. This Place is not only appointed for the usual Exercises on Horseback,

Horseback, but also for Tournaments, and several * other kinds of Shows.

THERE are many Pleasure-houses. That of *Stanenberg* is seated on a little Hill, by the Lake of *Wirnzee*, which is three Miles long, and one broad. The Elector caused a Vessel to be built at this Place, after the Model of the *Bucentaur* of *Venice*. The House of † *Schleissheim* is both larger and more regular, but it's Situation is not so pleasant.

* There is a Theatre in the Palace for ordinary Plays.

† *Schleissheim*, *Dakaw*, *Stanenberg*, *Schawben*, *Streck*, &c.

AT the Entry of the Palace at *Munich* there is a great Stone, chained to the Wall, which weighs 364 Pounds. 'Tis a Sort of black Marble; and it appears by an Inscription upon the Wall, that one Duke *Christopher* carried this Stone and threw it some Paces from him: But *Monsieur de Monconys* is mightily mistaken in writing that the Elector threw this Stone twelve Foot high. Adjoining to the same Place there is a Nail fixed in the Wall, twelve Foot high, which marks the Place from whence the same Duke pulled down a Stone with his Feet, climbing up the Wall.

You may observe, that in the Description of the Treasury, I mentioned *Bavarian* Pearls. They are fished in the River *Ill*: One half of those that are found belongs to the Emperor, and the other to the Elector of *Bavaria*.

I am,

Munich, Dec.
4, 1687.

S I R,

Yours, &c.

 LETTER XII.

S I R,

* This River
carries only
small Boats.

AFTER we had for some time followed the Banks of the * *Iser*, which is the River of *Munich*, we entered into a Forest; at our coming out of which, we distinctly perceived the Beginning of the *Alps*: Their Snowy Tops are mingled with the Clouds, and resemble very much the swelling and foaming Waves of a tempestuous and raging Sea. If the Courage of those has been admired, who first exposed themselves to the Fury of that Element, here is likewise Matter enough of Astonishment, that any one should venture himself among the Cliffs and Precipices of such dismal Mountains.

THE same Day we departed from *Munich*, we came to a Village called *Lagrem*, which is at the Foot of the Mountains, and near to a little Lake of very pure Water. In this Place they gave us a Sort of Fish that we knew not. The first thing with which our Host entertained us, was a Chafing-dish full of Incense, with which he perfumed our Chambers; and indeed we found more Neatness in this little solitary Habitation, than in many great Cities in our Journey. After we had coasted the Mountains about two Hours, we entered among them; and for a long Time ascended in the Midst of Rocks, Firr-trees, and Snow. This is one of the wildest Places in the World. Yet we found some Fishermens Cottages, on the Banks of two or three Lakes, which are between the high Mountains: But we could not discover one Spot of tilled Ground; and probably

bably Cheefe of Goats-Milk, with some Fish, is the principal Diet of these poor People. Their Cabins are made of the Trunks of Fir-Trees, well joined together; and their Boats are framed of the same Trees of one Piece hollowed.

Many of them have Fire-Guns, and take Venison.

THEY entertained us with wild Goats-Flesh, and very large Salmon-Trouts in the Village of *Mittenwalt*, which is three Leagues farther. This Village is in the Middle of a pleasant Plain, and the Rocks which environ it are extreamly high. Our Landlord shewed us some Balls, or brown Masses, about the Bigness of an Hen's-Egg, or less, which are a kind of soft and imperfect *Bezoar*; and are commonly found in those Parts, in the Stomach of the wild Goats. The good Man assured us of their great * Virtues, and that he often sold them to Travellers. He valued them at ten Crowns a-piece; and I believe we should have done him a Courtesy, if we had taken five or six which he had at that Price.

MITTEN-
WALT.
Μέδλλον,
Medullum,
Inutrium.

* 'Tis known that all Sorts of Naturalists extol the *Bezoar* Stone as a sure and approved Antidote against

Poison. But *M. de la Nauche Guyon*, Counsellor to *Charles IX*, relates a Story very well attested, which shows, how little we ought to rely upon this Remedy. and several other Medicines of the same Nature, *Book i. Ch. 10.*

See also *Monconys*, Part I. Pag. 252, of the *Lyons* Edition, 1677.

A LITTLE farther we met a very pleasant Troop of Beggars. As soon as they perceived us, one of them, who carried a little Tree loaded with red Fruits, planted it in the Middle of the Way, and sat down by the Side of it; a little Goblin in the Shape of a Crocodile, fastened himself to the Tree; and a Girl with long and dishevelled Hair, approached to it; an old Man cloathed in black, with a Peruke and Beard of Moss, stood at a little Distance, with a young Boy clad in white, who held a Sword. When they thought we were near enough, the little Devil opened the

the Comedy with a Dogrel Song; and we could without Difficulty guess, that they intended to represent the History of the Fall of *Adam*. One of us, as he passed by the old Man, asked him, who was at a Distance from the Others, whether he was of their Company; the poor Creature answered very seriously, That he was God the Father, and that if we would stay a little, we should see him act his Part, with his little Dagger-carrier, who was *St Michael the Arch-Angel*. Such is the Effect of the Representations which they make of the Deity.

FREISINGEN. *Fraxinum, Campodunum.*

A QUARTER of an Hour after this fine Rencontre, we passed by the Fort of *Cbernitz*, which is built between two inaccessible Rocks, and separates the County of *Tyrol* from the Bishoprick of *Freisinghen*. This Bishoprick is in *Bavaria*; and *Tyrol* you know is one of the Emperor's Hereditary Provinces. We came very late to the Village of *Seefeld*, after we had passed thro' many Turnings and Windings among the high Mountains. There is a Convent of *Augustines* in this Village; and we saw in the Church two or three pretended wonderful Things, with which they make no small Noise.

THEY tell a Story of a certain Gentleman, named *Milser*, who lived in the Castle of *Schlosberg*, about a Quarter of a League from hence, who was very much dreaded in this Village; and that he was so vain as to desire to communicate with the great Host, which is only for the Use of the Clergy. They endeavoured to dissuade him from such a dangerous Frolick; but all in vain. And when they had put the Host into his Mouth, it cast out, as they say, a Flood of Blood, and at the same Time the Legs of the Communicant sunk into the Pavement up to the Knees. He would have supported himself on the Altar, but the

the Stone gave Way, and softned under his Hand, and the poor miserable Man had been swallowed alive, if he had not been retrieved by a speedy Repentance. The *Augustines* shew this pretended Host, chewed and bloody in a Glass-Shrine. They shew also the Print of a Hand on the Altar, and a Hole in the Pavement of the Church, near the same Altar, as of two Legs sunk into soft Ground. They say that this Host works Miracles; and the Convent improves the Story to the best Advantage.

Two large Leagues on this Side *Seefeld* we began to descend, and three Quarters of an Hour afterwards we arrived in a deep Valley, which was at most but a Mile in Breadth. The River *Inn* glides pleasantly along, and waters several pretty Villages. We turned to the left in this Valley, and followed always the Foot of the Mountain. And a little League farther they made us take Notice of a steep Rock, which is called, *The Emperor's Rock*.

THE extraordinary Adventure, which, occasioned this Denomination, has been described by the Emperor himself (*MAXIMILIAN* then but Arch-Duke) in a *German* Poem, entituled, *Zewerdank*: And a great many other grave Authors have reported this strange Relation for an undoubted Truth. But I have met with none of these Writers that deserves better to be credited than *Estienne Piggbius*, Governor to a Prince of the same House, who relates the Story after the same Manner as it was told to that young Prince, upon the same Place, at the Court of *Inspruck*. Since I have *Piggbius's* Relation by me, I will give you an Abstract of it: it is written in *Latin*.

“ AT a prodigious Height upon the Rock,
 “ or rather the Mountain which is a Rock
 “ that shews on that Side a very steep Face;
 VOL. I. M “ there

Bertius boasts mightily of this Tract of Land, which indeed appears very fruitful. There are some silver Mines at *Schwatz* near that Place. *Cuspinianus* relates, that in his Time these silver Mines were worth to the Prince Three hundred thousand Crowns of Gold yearly; but I am afraid 'tis a little too much.

“ there is a wooden Crucifix in a sort of a Nich
 “ that is made in the Front of the Rock ; [*he*
 “ *is not speaking of the two Statues on each Side,*
 “ *which I saw there*]. This Crucifix, says he,
 “ is about forty Foot high ; but when one
 “ looks upon it from the Valley, it does not
 “ seem to be above two Foot ; [*he ought to*
 “ *have said something more :*] and this is the Mo-
 “ nument of that wonderful Adventure I am
 “ going to relate.

“ THE Arch-Duke *Maximilian*, Son to the
 “ Emperor *Frederick III*, being in Chase of a
 “ wild Goat, was through the Eagerness of the
 “ Pursuit, got among these high Mountains by
 “ himself ; and coming to the very Place where
 “ the Crucifix now stands, and being surprized
 “ to see the dreadful Precipices before him,
 “ he would willingly have turned back ; but
 “ he could neither find the Way he came, nor
 “ any other Path out of this Labyrinth, unknown
 “ to every Body, into which he was got ; nor
 “ any other Position from whence he might be
 “ assisted by any one. He continued there
 “ two Days and two Nights, in what Condition
 “ one may easily imagine, [for I abridge the
 “ Relation,] without any Possibility of being
 “ succoured. There was nothing but Lamenta-
 “ tions, Processions, and Prayers, by the Croud
 “ that beheld him from below, the Court, the
 “ People, and the Clergy ; but no Hopes of
 “ ever saving him. At last he heard a Noise,
 “ and at the same Time perceived a young Man
 “ removing the largest Stones on the Right-hand
 “ and on the left, and preparing a Way for Him :
 “ The young Man, who was in a Peasant’s
 “ Habit, drew near him, and stretching out
 “ his Right-hand to him, said, *Take Courage*
 “ *Maximilian, He that can deliver Thee is living,*
 “ *and*

“ and present to do it ; fear nothing but follow me ;
 “ I will conduct Thee into a safe Place. The Prince
 “ obeyed without any Manner of Hesitation ;
 “ and soon after, his Guide having put him into
 “ an easy Way, disappeared. They ran to meet
 “ him, &c. the Rest is easy to be gueſt at. The
 “ next Day the Emperor, who was at *Inſpruck*,
 “ began to ſearch after the Deliverer of his Son,
 “ by all the Ways that could poſſibly be thought
 “ of, in order to give him the Honours and
 “ the Recompenſe he ſo well deſerved : But he
 “ could learn no News of him ; neither has
 “ there been any heard of him ſince.”

Says another Author.

— *ad Scopulum curſu pervenimus altum ;*
Hic, ubi ſeſtatus ter Maximus Æmylianus
Alta in rupe Capras, finiſſet turpiter ævum,
Ni Deus ad majora Virum ſervaviſſet ; opemque
Auxilio AGRICOLÆ pene ipſa in Mortetuliſſet, &c.

ONE might compoſe whole Volumes of ſuch
 Hiſtories, which according to the Opinion of
 your learned *Spencer*, amongſt others, who was
 no Pedant, ought not to be ridiculed : But I
 ſhall content myſelf with adding one, which I
 had from a very ſcarce Book, the *Colloquia Men-*
ſalia of the great and famous *Luther*. “ When
 “ I lived at *Zwica*, ſays he, in *Franconia*, a Child
 “ that could hardly ſpeak or walk, was got into
 “ a Wood near the Houſe, [there are Foreſts e-
 “ very where in that Country.] An unexpected
 “ Snow covering and altering the Surface of the
 “ Ground, the Child could not find the Way
 “ back again to the Houſe. The Snow conti-

Colloquia
Menſalia, &c.
Chap. 35. the
laſt Article.
 Note, that
 this Book,
 whoſe Original
 is *German*,
 has been de-
 ſtroyed as
 much as poſſi-
 ble by the

powerful Enemies of *Luther* and his Opinion, who have burnt forty thouſand
 Copies of it: Thoſe that remain are very ſcarce : It was printed in *Engliſh* at
London, in the Year 1652, after great Examination, by an expreſs Order of
 Parliament ; with all the prodigious Circumſtances that are related in the Preface.

“ nuing to fall in great Abundance, he remained
 “ there cover’d over with it, two Days and three
 “ Nights. During that Time an unknown
 “ Man brought him Meat and Drink : But at
 “ the beginning of the third Day he led the
 “ Child near his Father’s House, and there left
 “ him. I WAS PRESENT when he came
 “ in, and I protest he told all that had happen’d
 “ to him, as clearly and in as good Terms as I
 “ could have done myself ; notwithstanding,
 “ from that Time for Three whole Years, he
 “ was not capable of putting any Words toge-
 “ ther, that one could easily understand. I am
 “ therefore perswaded, adds *Luther*, that the
 “ Man that preserved him was a good Angel.

INSPRUCK is but two short Hours farther in
 the middle of the Valley, upon the River *Inn* :
 You must pass this River on a Bridge before you
 enter the City ; and it is therefore called *Inspruck* ;
 that Word having the same Signification in *Higb-*
Dutch, as *Ænipons*, or *Ænipontum*, which is it’s
 Name in *Latin*. The *Greek* Geographers call this
 River *Αἰνός*, from whence it follows, that those
 who write it with an *Œ*, are to blame. Be-
 sides, there’s a Dispute about the Place where
 the ancient *Ænipons* stood ; for certainly *Inspruck*
 is not now in that Place.

INSPRUCK.
Ænipons
Pons Æni.

THERE are fine Houses at *Inspruck* ; yet the
 Manner after which they cover them, seems at
 first very disagreeable to those who are not ac-
 customed to them ; for not only the Roofs are
 flat, but instead of rising to a Point, they are re-
 versed, and the Gutter runs into the Middle of
 the Roof.

AFTER the Duke of *Lorrain* had the Misfortune
 to lose his Dominions, the Emperor gave him
 the Government of *Tirol* ; and the Residence of
 this Prince was at *Inspruck*, in the Palace built
 by

by *Maximilian I*, for the Use of one of the Arch-Dukes, that is to say the Sons of the Emperor, as an Appenage: For all the Children of these Princes are qualified with the Title of Arch-Dukes and Arch-Duchesses, unless the Eldest has a greater Name, by being chosen King of the *Romans*. This Palace has many Conveniences, and is of a sufficient Extent, tho' it was built at several times, and is neither beautiful nor regular. The Menage, or Riding-House, which is also made use of for Public Shows, is almost like that at *Munich*, but larger.

THEY shew'd us one Thing very singular; but tho' I made a very diligent Inquiry, I could not meet with any Person that could fully satisfy my Curiosity. The House which they call the *Chancery*, looks into the publick Place in the Midst of the City. The Portal of this House, which resembles a little Porch on the Out-side, has a Roof that leans against the Wall of the House; and is, as they assured us, covered with Plates of Gold. They gave us the following Account of it. A Sedition, and almost general Rebellion, being raised against an Arch-Duke called *Frederick*, whom they particularize no otherwise; that Prince was forced to hide himself: but not being willing to go far off, that he might be ready to appear when his Affairs should be in a better Posture; he engaged himself in the Service of a Miller in a Village of the neighbouring Mountain. In Effect, the Tumult was quieted, and *Frederick* recalled: But there were still some disaffected Persons who abused him, and gave him the Nick-name of *Empty-Purse*; and therefore to shew that he was not so poor as those People imagined, he affected to be prodigal of Gold, in employing that precious Metal to fence against the Weather.

THERE is nothing impossible in this Story; and it was related to us for a certain Truth, by People who seemed to want neither Sense nor Discretion; nevertheless, to speak freely, I am very inclinable to suspect the Truth of it. I believe no Author ever wrote of it; and 'tis plain, so singular a Thing would not have been omitted. Perhaps something not unlike this did really happen, which might give Occasion to this Tradition.

Monconys says, that 'tis of
Brass gilt.

Geo. Brown
writes, that
the Plates are
of Silver; and
that 'tis the
Work of the
Emperor

Maximilian I.

Charles Patin

Professor of
Physick at

Padua, takes

it for granted,

that the Roof is covered with Tiles of Gold. He believes, that there are at least three Thousand, and adds, that a *Jew* offered three thousand Florins a Piece for them. He was informed at *Inspruck*, that a private Person, who was so rich that he knew not what to do with his Money, laid it out on this Structure; and he neither contradicts his Author, nor makes the least Reflection on this Story. I confess, a private Inhabitant of *Inspruck*, might well think himself too rich, when he had three Millions of Florins.

I COULD not touch the Roof, because it is a little too high; tho' I have attentively looked upon it, and saw distinctly, that the Plates of Brass are placed on the Timber, and serve for Tiles; and I perceived also, that each of these Plates are covered with another thin one of another Metal, which seemed to me to be about a Line in Thickness. If these last Plates be not of Gold, I am sure they are gilded; but if they be only a simple Gilding, why should they lay one Metal upon another? and why could they not as well have gilded the brazen Tiles?

THE Roof may be about fifteen Foot square; and if it be of Gold, which I do not believe, I find by Calculation, that the Value of it amounts to about Two hundred thousand Crowns. But Gold is become so scarce a Metal, and the Want of it so very great every where, that 'tis not likely they would let this Treasure lie useless at *Inspruck*, or that the Thieves themselves would spare it.

THOSE

THOSE that conducted us, told us 'twas the same *Frederick* who caused the twenty eight fine Brass Statues, bigger than the Life, to be made, which are in the Church of the *Corde-liers*: But I am persuaded these People are misinformed; for by the Manner in which these Statues are placed round the magnificent Tomb of the Emperor *Maximilian* I, of whom we have been talking so much, I have Reason to believe we may look upon them as Part of this honorary Tomb, which was erected by *Charles* the Fifth, and *Ferdinand* his Brother, to the glorious Memory of their most illustrious Grand-father, one of the most excellent Princes that ever any History made Mention of.

You have seen that he is called *Maximus Æmylianus*, in the Verses I quoted to you; but perhaps you do not know the Reason of it: It is something very singular. Your famous *Camden* has given an Account of it in few Words, and I shall content myself with only transcribing his very Expressions. “*MAXIMILIAN* is a new Name, first devised by the Emperor, *Frederick* the Third, his Father; *Frederick* doubting what Name to give to his Son and Heir, composed this Name of two worthy *Roman* Names, whom he most admired, *Q. Fabius MAXIMUS* and *Scipio ÆMYLIANUS*; that his Son should imitate their Virtues”. *Camden* cites for his Authority, *Jerom Gevillerius*, in his Book *de Familia Austriaca*. I will here add two Reflections, that agree very well with, and support these Notions. The first is, that the Names of *Maximus* and *Æmylianus* are not only the Names of great Men, but Names whose Signification implies *Great* and *Happy*: And the second is, that the Name of *Æmylius* was given by another King, to wit *Numa*, to the Head of the nume-

rous and illustrious *Æmylian* Family, on the Account of the lovely Qualities of his Mind, ἀπὸ τοῦ Αἰμυλίου, says *Plutarch*, in the Life of *Numa*. I have observed that 'tis pretty usual for the German Authors to write *Maxæmylianus*. Let us farther observe, that *Frederick's* Wishes have been accomplished, in that his Son; * the first Person in the whole World, that ever bore that Name, for whom he had so agreeably invented it, has fully answered the Expectation of the Inventor.

* Some Authors mention one *Maximilian* that suffered Martyrdom in the third Century; but they mean *Maximian*.

WE went to see *Amras*, [*Arx Ambrosiana*, as it is called by *James Schrenckius*, Secretary to the late Arch-Duke *Ferdinand*, in his *Hommes Illustres*] which was a House of Pleasure belonging to the Arch-Duke. It is distant a large half Hour from *Inspruck*, at the Foot of the Mountain; it hath no Beauty, on any Side, for a royal House, and it's Situation is the main thing that makes it Pleasant. They have taken away all the Furniture of ordinary Use, but we found Galleries yet full of Rarities. First they carried us to a large Hall, where we found Arms that are more curious than usual. They made us take Notice, among other Things, of a very large and heavy Lance, which one Arch-Duke *Ferdinand* used in Turnaments. They said, that Prince † could stop a Coach and six Horses at full Gallop, by taking hold of a Spoke of the Wheel; and that he broke with his Hands two Crown-Pieces joined together; and I know not how many other prodigious Stories, more incredible than the History of *Frederick*.

† The same is related of *Leonardo de Vinci*, a Painter of *Florence*.

You may see in *Camerarius's* Historical Meditations, a

very curious Chapter of the unusual Strength of several Persons. *T. I. l. 5. c. 2.* The late Elector of *Saxony*, afterwards King of *Poland*, was hardly inferior to the strongest of these Men.

WE went from the Hall into a Gallery, where we saw several Princes upon their favourite Horses, with all their Armour, and all the Ornaments they used in Turnaments. They keep also the Skin of a Serpent fifteen foot long, which was taken near *Ulm*, on the Bank of the *Danube*. At the End of the Gallery you go into a Chamber filled with Spoils and Arms taken from the *Turks*. A *Bassa*, and an *Aga* of the *Janisaries*, are represented on their Horses, with the same Equipage they had when they were taken. Their Habits are very rich; and the Harness of their Horses is yet much richer; they are loaded with Ornaments of Gold and Silver, Precious-Stones, Damask-works, and other *Arabian* Embellishments.

FROM this they brought us into another Gallery, in which is a double Row of large Cupboards, which are joined by the Backs and Sides, and fill the Middle of the Gallery, even to the Top; so that there is but a narrow Space left to walk round. The three first Cupboards are all of Works of Alabaster, Glass, Coral, and mother of Pearl. In the fourth are Medals and Coins of Gold and Silver. The fifth is garnished with Vessels of Porcelane, and sealed Earth. In the sixth are several little Cabinets very rich, of curious inlaid Work; the Boxes are full of Medals, and little Pieces of Work in *Agat* and * *Am-*

* Some Persons who are too considerable to be slighted, were surpriz'd at this Passage. For they look upon *Ambergrease* as a Substance very unfit to be wrought; and besides, they imagine, that 'tis always found in very small Pieces. In Answer to this Objection, I shall only observe, first, That what I say is certain Matter of Fact, and consequently ought not to be disputed: And in the second Place, that these Gentlemen are mistaken in their Notion of *Ambergrease*. For *Gracius de Horro*, a *Portuguese* Physician, assures us, that he saw a Piece of it, which weighed fifteen Pounds. *M. de la Nauche*, a curious and learned Person, speaks of much larger Pieces, in a Discourse which he wrote on this Subject, and quotes his Authors both ancient and modern. And *M. Souche de Rennefort*, in the Description of *Madagascar*, which he published in 1688, says, that there was a Piece of *Ambergrease* found in that Island, which weighed 18 Ounces. Besides, I see no Reason, why this Substance should be reckoned unfit to be wrought, out of Curiosity, for indeed there is no Beauty in it, neither is it capable of being well polished.

bergrease

bergrease. There are also seven great Volumes covered with black Velvet, with Plates and Clasps of Silver; and instead of Leaves they contain flat Boxes, in which there is a great Number of Medals, so that these seven Volumns contain a compleat History. In the seventh Cupboard are ancient and curious small Sorts of Arms. I took notice of a Cross-bow which has four and thirty Bows, and discharges thirty four Arrows at once. The eighth is full of Animals, Plants, and other Productions of Nature. That which is esteemed the greatest Rarity, is the Horn of an Ox, which is almost six Inches in Diameter. There are also Works in Wood, Ivory, and Feathers, in the three following Cupboards. The twelfth is filled with Manuscripts, and curious Books. It would grieve one to pass this over slightly, not only because those who shew it know not it's Worth, but because one has not time enough, without staying there a while, to enter into a particular Examination of them. In the thirteenth are only Works of Steel, and particularly mysterious Padlocks, and other Locks of a curious Invention. In the fourteenth we saw Stones which represent Trees, Fruits, Shells, and Animals; all which are the pure Product of Nature. The fifteenth and sixteenth are full of all sorts of Clock-work, and Instruments of Musick. That which follows is full of divers sorts of Stones, but unwrought, and a great Quantity of unprepared Metals and Minerals. In the eighteenth are many small Vessels of different Materials, and a very great Number of very fine Shells. The nineteenth is the most precious of all, it is full of Vessels of Gold, Crystal, Agat, Chalcedony, Onyx, Cornelian, *Lapis Lazuli*, and other precious Stones; the whole enriched with Gold, Diamonds, and Pearls, and adorned with

with *Basso Relievo's*, and other Ornaments of most curious Workmanship. The twentieth, which is the last, is filled with antique Pieces of Work, sepulchral Lamps, Urns, Idols, &c. They also keep here a Piece of a Rope, about the Length of one's Hand, which they pretend is a Piece of the Rope with which *Judas* hanged himself.

THERE are great Numbers of Things fastned to the Cieling and Walls. They made us take Notice of the Picture of a Man, who, as they informed us, received a Wound with a Lance, which pierced the whole Substance of his Brain, and yet recovered. The Ark of *Noah*, by *Bassan*, is most esteemed among the Pictures, and 'tis really a very good Piece. They say the last great Duke of *Tuscany* would have given an hundred thousand Crowns for it. But the People that shew these Cabinets, have accustomed themselves to say such Things; and 'tis one of their usual Ways of boasting of the Rarities they shew. Besides the Medals which I mentioned before, and whose Number is extreamly great, there is above a large Mule's Load, that lie huddled together in a Chest; from whence we may safely conclude, that there is not one of them valuable for it's Scarcity. When we parted from hence they brought us to the Library, which we found in very bad Order; and our Guide could give us no Information of it. From the Library we passed into a Gallery, where there is a great Number of Statues, Busts, and other Pieces of Antiquity; and we saw afterwards several Chambers hung round with very good Pictures.

THIS Account is somewhat long and particular, but I hope it will not seem tedious to you. I must not forget to tell you of a Servant at our Inn, who deserves to be ranked with these Rarities.

At the Golden
Hart.

rities. This Fellow stretches his Arm on the Ground, and a Man of good Stature stands upon his Hand ; he lifts him up with this Hand only, and carries him from one End of the Room to the other. *I am,*

Inspruck.
Dec. 7. 1687.

S I R,

Your, &c.

L E T T E R XIII.

S I R,

A SMALL League from *Inspruck*, we entered again into the Mountains, and for seven Hours together did nothing but ascend ; this was the most troublesome Day's Journey we have yet met with. A Place seemed to us to be among the Clouds, which a little while after we saw below us. At length we arrived very late at a little Village, but were not yet come to the Top of the Mountain. It is called *Grufs*, that is, the *Salutation* ; and it was so named because *Charles V.* and *Ferdinand* his Brother, met in that Place. As *Charles* returned from his Coronation at *Rome*, *Ferdinand* set out from *Inspruck*, purposely to meet him, and they both met there. The Story is described and represented on a Piece of Marble or Brass, with some *Basso Relievo's*, carelessly enough fixed upon a Column, near the Highway. 'Twas so cold when I went by it, that I did not think fit to stop there ; wherefore you see I give you a very imperfect Description of this Monument ; which indeed, to speak freely, signifies but little ; for what is it to us, what they relate in that Inscription ?

Inscription? However here it is, without any pointing, just as our Landlord at Stertzingen gave it me :

Imp. Cæs. Carolo V. P. F. Aug. ex Hispaniis Italiaque susceptis Imperialibus Coronis advenienti & Ferdinando Hung. Bobemiæque Regi è Pannoniis occurrenti Optimis Principibus ad perpetuam publicæ lætitiæ Memoriam, quod Fratres ante Ann. viii digressi summis inter mortales Honoribus, Regnis, Triumphis aucti, hoc in loco Salvi sospitesque convenerunt Anno salutis 1530 Franzius à Monte niveo Stenaci Præfekt. Mandato Regio F. C.

WE had for Supper divers Sorts of wild Fowl and Venison : Almost all the Hares here, as well as the Foxes and Bears, are white ; the Partridges are likewise so for the most Part. There are a great many Heath-Hens, Pheasants, and another large Fowl, which they call *Schenbahn*, or *Cock* of the Snow. All these Sorts of wild Fowl have their Feet velvetted about the Claws, with a Kind of Furr ; which cannot be called either Hair or Feathers, but is so thick as the Snow cannot pierce it.

THE Mountain is called *Brennerberg*, which signifies an inflamed Hill ; and the Reason is, that besides the Thunders which are frequent in Summer, sometimes it sends forth piercing and burning Winds, which force themselves into the Vallies or Passages of the neighbouring Mountains, as into Pipes or Canals ; and these various Torrents of the Air shock one another so impetuously, that they produce roaring and furious Hurricanes, which tear up both Rocks and Trees by the Roots ;

Cui nive tineta coma est glacie riget aspera Barba,

says

says a Poet of that Country: They say, that Travellers are sometimes constrained to wait many Days till these Storms are over. As for us, we left our dismal Lodging the next Day, and about two Hours after came to the highest accessible Part of the Mountain. There we saw a large Spring which falls upon a Rock, and straightway separates itself into two Currents, which in a little Time after become two pretty large Rivers. The one turns to the South, and disgorges itself into the *Inn*, near *Inspruck*. The other runs northward, and after it has passed by *Brixen* and *Bolsane*, falls into the *Adige*, a little above *Trent*. We dined the same Day at *Stertzingen*, a little Town, where they gave us bad Oysters of *Venice*, and some Flesh of a certain Beast called *Steinbokt*, which is somewhat like a wild Goat and a Doe, and is most delicate Food. At this Town we left the direct Way to *Trent*, because it is dangerous, by reason of the Precipices, and took that of *Brixen*, which is not so rough, and therefore more frequented.

THIS Day we met more than an hundred Waggon's coming from the Fair of *Bolsane*, and they were almost all drawn by Oxen. I observed, that the cloven Feet of these Beasts were shod with two Pieces of Iron. The Peasants of these Mountains have little Carts with two Wheels, which they draw themselves, and which they make use of to fetch Salt from *Hall*, which is a little City in the Valley of *Inspruck*. There are brackish Springs there, the Water whereof being boiled, turns to Salt.

THE Habits of the Mountaineers are very odd: Some of them have green, others yellow and blue Hats; and in some Places it is difficult to discern the Men from the Women. But as
we

we change Countries, we may in every Thing observe the Variety that reigns in the World. We find not only new Languages, and new Customs, but also new Plants, new Fruits, new Animals, and a new Face of the Earth. Almost quite throughout *Tirol*, the Sheep are black; in some Places they are of a red Tawny, and in others altogether white. There are some Provinces in which they have * Horns; and others, where a horned Sheep would be looked upon as a Monster. And many other such Differences may be observed in Beasts of the same Kind: Nor are the Humour of Men without their Varieties. Not to leave the Example of Sheep; I know some Provinces, as that of *Poitou*, where the Milk of these Creatures is preferred before that of the Cows. In most other † Places, they will not trouble themselves to milk them, so little do they value their Milk. I once lived a considerable while in a Country, where, when a Sow pigs, if there be any white ones they drown them, because they believe, that all the white Pigs are mangy. I have been also in another Country, where black Hogs are less esteemed than those of other Colours. In *Nor-mandy* the Milk of a black Cow is looked on as a specifick Remedy; and the Physicians prescribe it for such, perhaps because the black Cows are less common than the red. And in some Places of your Country it is quite contrary; for the red Cows Milk is most esteemed, because the Cows are almost all black. Some can endure to look on nothing but what they are accustomed to see; and others value nothing

* *Moxconys* relates, that when he was at *London*, Anno 1663, 'twas observed by the Royal Society, that Sheep which feed in fat Grounds, as in some Parts of *England*, have no Horns, or at least very small ones; that those who feed in dry and meager Grounds, have large Horns, and even sometimes four of them; and that when they are carried from one Country to another, the Sizes of their Horns change according to the Nature of the Soil. *Alex. Tassoni* relates in his Collection of

divers Thoughts, that horned Animals are *Gregali*, that is, Herd together, Males and Females, in common; and this is the Reason, adds he, why Horns are ascribed to those whose Wives imitate the Freedom of those Animals.

† *Montagne* says, the *Tartars* prefer Mare's Milk to all other Milk.

but

but what is rare and uncommon. Custom and Prejudice are the Tyrants that govern the World, and fantastical Humour reigns every where with them.

BRIXEN.
Sublazio.

Gregory VII,
the famous
Hildebrand,
that turbulent
and haughty
Pope, was de-
posed here,
Anno 1080.
He was the
Son of a Car-
penter.

BRIXEN is still in the *Tirol*: That little City is a Bishoprick, and the Bishop resides in it. I cannot tell you the Reason why the best Lodgings in this Country are always in the uppermost Story. 'Tis true, that there you are less troubled with Noise, but the Trouble to get up to them is a great Inconveniency.

SINCE I have not much to say of *Brixen*, I will take this Occasion to give you an Account of a Picture which I observed in the great Church. 'Tis an old Piece of Painting fasten'd to the Wall in a dark Place; but the Oddness of the Design made me take particular Notice of it. God the Father appears above, in Heaven, furrounded with Angels and Cherubims. Beneath him is the Holy Ghost, in Form of a Dove, and seems to preside over what is done below. *Jesus Christ* makes the Blood stream out of his Side; which falls into a large Basen. The Virgin presses her Breast, and makes her Milk gush out, which falls into the same Vessel. The Mixture of these sacred Liquors runs over, and falls into a second Basen; and from thence thro' several other Places into a Lake of Fire, where the Souls in Purgatory strive to catch it, and are refreshed and comforted by it. The following Verses are written in a Corner of the Picture.

*Dum fluit è Christi benedicto vulnere sanguis,
Et dum Virgineum lac pia Virgo premit;
Lac fluit & sanguis, sanguis conjungitur & lac,
Et fit fons vitæ, fons & origo boni.*

*Fit fons ex cuius virtutibus atque valore,
Nobis offensi tollitur ira Dei.*

*Fit fons, quem currens Cælestis Spiritus, inde
Exultans animo, gaudia mille trahit.*

*Fit fons qui totum à peccatis abluit Orbem,
Et quo mundatur commaculatus homo.*

*Fit fons qui multum cunctos refrigerat illos,
Quos Orci purgans flamma sitire facit.*

Torrente voluptatis tuæ petabis eos.

Psal. xxxv.

You must not be surprized to find the Virgin's Milk joined, and equally respected with the Blood of our Saviour; since her Devoto's scruple not to say, that more are saved by the Name of *Mary*, than by the Name of *Jesus*.

FROM *Brixen* to *Bolsane*, which are but several Hours distant, the Way lies almost wholly between the River and the Mountains. Here the Rocks are so high, that they pierce the Clouds; and when the Snow melts, or a sudden Thaw comes, it occasions such a tumbling of the Rocks as makes the Way very dangerous. A Traveller is pent up there as in a Streight; and in several Places has not Room enough to go either forward or backward, without great Danger, which threatens him equally either Way. The Accidents which happen, and the Coaches which are over-turned so often in these uneven Ways; have occasioned the Building of the little Oratories which we met with so frequently on the Road. There they paint the Story of their Misfortunes: And in the Picture you may see every one invoking that Saint, or that *Nostredame*, in which they place most Confidence: For such an one has a profound Veneration for our Lady

of such a Place, who would not bestow one Wax candle upon all the rest. When any one is grievously wounded, or killed, there is nothing for either He or She-Saint; but they who have the good Fortune to escape, erect these little Monuments I mentioned, after the same Manner that some Churches are filled with Presents, which are usually called Vows. Those who are in any Kind of Danger, implore either their Saint or their Relick, or their miraculous Image. If they are delivered they call their Preservation a Miracle, and accomplish their Vows. So, there have been already more than a Cart-load of Heads, Arms, and other Members of Silver, offered to our new Lady of *Newburg*: And there are several other large Churches hung round with the like Monuments. They every Day bring new ones, and the old, being put to another Use, give Place to them; for you may be sure there is nothing lost.

WHEN we entred into the Valley of *Bolsane*, we were astonished to find the Air sweet and temperate. The Vineyards were all green, as well as the Willows, Roses, Mulberries, and many other Trees and Shrubs. A true Spring in the Middle of Winter, and in the Middle of Snows. This proceeds from it's being sheltered from Ill-winds, and, it may be, some other Circumstance in the Disposition of the Ground.

BOLSANE.

BOLSANE is in the Bishoprick of *Trent*. This very little City has hardly any thing remarkable in it, for what I know, but it's Fairs. There are four every Year, and each lasts fifteen Days; during which the Commodities of *Germany* and *Italy* are exchanged. We observed in the Roof of the Nave or Body of the great Church, a
round

round Hole about three Foot in Diameter ; encompassed with a kind of Garland tied with Ribbons of several Colours, at which hang a great Number of large Wafers. They told us, that on Ascension-Day, there is a kind of Opera represented in this Church, and that a Man who represents *Jesus Christ*, is lifted up to Heaven thro' this Hole.

ALL the Valley of *Bolsane* is full of Vineyards, and the Wine is much esteemed by the People of the Country ; but we *Frenchmen* are not much pleased with it, because of it's sweetish Taste. It is a good Days Journey from *Bolsane* to *Trent*, through the Valley which is very fruitful and pleasant. From Place to Place, near the Vines, are little Huts of Straw, which are supported by the three high Fir-Poles, placed like a Trevet ; they hide themselves with a Carbine, in one of these little Huts, and kill the Bears which come down from the Mountains to devour the Grapes.

TRENT is a little City, not much more considerable than *Bolsane*, and is almost situated after the same Manner. 'Tis founded on a flat Rock, of a kind of white and reddish Marble ; of which most of the Houses are built. This City hath been several Times laid waste, by the Inundations to which it is subject. The River often over-flows, and the Brooks of *Levis* and *Fersena*, tumble sometimes from the Mountains with such a terrible Impetuosity, that they drive before them great Rocks, and rowl them even into the Town. *Jerom Fracastorius* Physician to the Fathers of the Council, insisted, at the Pope's Instigation, upon the Badness of the Air, when the Question concerning the Removal of the Council to *Boulognia* was in Dispute ; but there was good Reason, if I may give Credit to those

TRENT.

Scrivono alcuni, come riferisce G. Pirro Mantuano, nel libro de Gestis Ducum Tridenti, che acquistasse tal nome di Tridento, da tre Torrenti, quali scendono dalli monti à questo luogo; si come si dice il luogo di tre torrenti. Leand. Alberti, Marca Trevigiana.

that have informed me here about that Affair, that the Emperor's Friends were not in the least Concern about that pretended Danger. *Trent* is encompassed with a single Wall, and the *Adige* runs by the Side of it. They boast of the Bridge which is built over this River, tho' there is nothing extraordinary about it. They magnify also the Bishop's Palace, as a great and splendid Edifice; and I remember I heard the same Things said of it before: But these Reports had given us a false Notion of that House, which is low, and of a very indifferent Size. The Bishop is a temporal and Spiritual Lord in his Diocese, which is of a large Extent. This Prince was formerly very rich; but cannot be said to be so now. By Virtue of an Agreement betwixt him and the *Venetians*, those whom he condemns to the Gallies, are sent aboard their Vessels; and on the Contrary he is permitted to export a certain Quantity of Oil out of their Country, without paying Custom. Some place *Trent* in *Italy*, others make it Part of *Tirol*: But the latter are mistaken, if we may believe ancient Geographers and the People of the Country; for they say *Trent* is in *Italy*; tho' the Bishop is a Prince of the Empire; yet the common Language of *Trent* is the *Italian*.

THEY shewed us in a Chapel of the Cathedral, the Crucifix, *Sub quo jurata & promulgata fuit Synodus*: It is as big as the Life, and, they say, it bowed it's Head, to testify the Approbation which it gave to the Decrees of that Assembly. They add, That no Man ever could discover what it is made of; so that many doubt, whether it was made with Hands. They are

Monconys says
he has seen in
this Church
some Relicks
of *St Virgilius*

Bishop of *Trent*, who suffered very much, having been accused of Heresy, for saying, he really believed there were Antipodes.

going to take it from the dark Place in which we saw it, and to set it in a magnificent Chapel, which will shortly be finish'd; where they expect it will do more Miracles than ever: It is call'd, by way of Eminency, *The Holy Crucifix*. From thence we went to *St Mary Major*; which, notwithstanding it's Title, is but a little Church. 'Tis built of a Kind of base Marble, and it was in this Place where the Council sat. The Organs of this Church are extraordinarily large. They played to us many Ayres, and counterfeited the Cries of a great many Animals: They imitated the Beating of a Drum, and show'd us several other Tricks, which were very unsuitable to the Nature of the Place, and the Gravity of the Council which is represented in a large Picture hard by. Afterwards they carried us to the Church of *St Peter*, to see the little Saint *Simonin* in his Chapel. They say that in the Year 1276, the *Jews* stole the Child of a Shoe-maker 28 Months old, whose Name was *Simon*, and after they had let out all his Blood in a most cruel manner, to serve at the Celebration of one of their Feasts, they threw the Carcass into a Canal, which still passes to the House where the thing was done, and where their Synagogue was at that time, and that the Body was carried by the Current into the River, and taken up by Fisher-men. In a word, the whole Villany was discover'd; the *Jews* were convicted, Thirty nine of them

Rigord, Physician and Historiographer of *Philip Augustus*, writes, that in 1180 the *Jews* of *Paris* tore by Whipping, and crucified a Boy of twelve Years old, named *Richard*, the Son of a Citizen; that the Crimi-

minals were put to Death; that all the *Jews* were driven out of the Kingdom, and young *Richard* was canonized. *R. Dumeat*, Continuer of the Chronicle of *Sigebert*: *Rob. Gaguin*, Library-keeper of *Louis XII*: *Dupleix*, and many others, report the same Story. *Mezeray* saith, that *Louis Huttin* recalled the *Jews*, and that That Nation being accused for poisoning the Fountains and Wells in the Year 1321, were banished for ever by *Philip V*. The Edict is still in force.

hanged, and the rest banished the City for ever. *Sixtus IV*, who was then Pope, being informed of the whole Matter, thought fit to canonize the Child, by the Name of *Simonin*, the diminutive of *Simon*, the Father's Name. The Body was embalmed, and is now exposed to View in a Shrine upon the Altar of the Chapel, which is dedicated to him. They keep also in an adjoining Cupboard, the Knife, Pincers, and four great iron Needles, with which his Butchers tormented him; and two silver Goblets, in which it is said they drank his Blood. Thus the *Jews* were expelled: But some Years after they obtained a Permission to remain three Days in the City for Business. These three Days were reduced to three Hours, because of their Obstinacy in defending *Buda*, during the last Siege. I have seen the Story of *Little Simon* painted at *Francfort* under the Bridge-Gate, to load these miserable People who live in that City, with new Reproach; and they have added other infamous Figures, where the Devil and Swine are represented mocking and laughing at the *Jews*. I know this Action of which they accuse the *Jews* of *Trent*, and which gave Occasion to the prohibiting them from residing there, has appeared too enormous to abundance of People ever to be credited: I have met with some Sorts of Wits, that think it becomes them to reject this whole Story as fabulous: But those Persons are mistaken; for Facts that do not imply any Contradiction, how strange soever they are, ought not to be rejected as false, upon the Account of their being strange; and there are some more extraordinary than this, that are undoubtedly true: 'Tis then the Nature of the Proofs, their Number, and their Authority which must be examined into. Now to take the
 Thing

Thing upon that Foot, those that will give themselves the Trouble of considering the *Allegata* and the *Probata*, as some Persons of my Acquaintance have done, they will be obliged to own, that the Matter of Fact, is substantially proved; or at least, they cannot say, without speaking rashly, that it is not.

BESIDES, I say, that the Murder of this Child is by no Means of the Number of those things altogether so enormous, as to seem contrary to common Sense and Reason: We have every Day sad Examples of Mothers, who to save their Reputation strangle their own Children: And therefore why should we not easily believe, that a Set of *Jews*, who on one Hand are full of ridiculous and detestable Superstitions; and on the other, eaten up with Malice against the Christians, beneath whose Feet they behold themselves trampled, without daring to murmur at it; why say I, should it appear so unreasonable, that they should use a Creature, whom they profess to esteem less than a Dog, and against whom their Religion causes them to make horrid * Imprecations, with the same Cruelty that so many Mothers themselves treat the Fruit of their own Womb? Or, if one demands other Examples, with the Inhumanity practised by Christians themselves, in an infinite Number of too true Massacres of sucking Children of other Christians. What dreadful Things are not those, who are intoxicated with the Fury of a false Religion, capable of performing? and do not we every Day see the lamentable Effects of these cursed Notions?

MOREOVER; which is most probable, either that the *Jews*, such as I have just now described them [and I could yet say a great deal more of them] have committed this superstitious and cruel

* Moabitærum Idumæorum, [sic hodie ab illis Christiani appellantur,] ruinam, & excidium à Deo efflagitant, ut terror & angustia Gentes omnes invadant, &c. *J. Buxtorf. Synag. Jud. Cap. XI.*

Act; or that the Christians who have driven them out, have made themselves guilty of the highest Enormities, in putting Nine and thirty of those miserable Wretches to Death? In tormenting to the highest Degree their unfortunate Families? And by hellishly imputing to them such heinous Crimes, of which they knew them to be innocent? Does Reason allow that we should charge the Christians with such execrable Proceedings, purely to excuse the *Jews*, even against all manner of Probability; since the despicable Condition to which those unfortunate *Jews* are reduced, does in every Respect give our Princes the full Power of disposing of them at their Pleasure; especially, when the only Question is, whether they shall or shall not be suffered to live in such or such a Place? Has the Emperor any need of these Pretences to drive them either from *Trent* or elsewhere? And did they not treat us in the same Manner in *France*, when they deprived us arbitrarily of our Liberty?

BUT, say they, why should those *Jews* be guilty of such an Action, since *Moses* has not given them any such Commandment? This Objection signifies nothing at all; first because, as I have already said, we ought not to dispute against Facts that are proved and confirmed. Secondly, because in a great many Religions, as they call them, there are superstitious Practices that are monstrous, and for which we must not expect those that are bigotted to them should give any tolerable Reason. 'Tis not *Moses* that has dictated to the *Jews* all the excessive Extravagancies of their *Oral Law*; neither is it the Evangelists that teach some Christians a great many Things which they do and believe, and which indeed are both foolish and impious. 'Tis beyond doubt that

the

the modern *Jews* have committed other outrageous Attempts of this same Nature; why then may they not be guilty of this? As for some certain Variations in the Circumstances of the Actions, they are by no Means to be alledged as Proofs of it's Falseness, but rather of the contrary as I have observed already.

In Palæstina,
in Christianæ
Religionis Lu-
dibrium, Pue-
rum Christianum in Cru-
cem egerunt,
multisque Ver-
beribus miserè
excruciatum

neci dederunt —. Anno, 1250, Puerum septem annorum, in Paschate, Cruci affixum, lanceâ in pectus contortâ, occiderunt. [in Arragonia.] — Simile facinus ab ipsis commissum Tridenti, circa Ann. 1475 & Bernæ in *Helvetia* 1287. Puteos veneno infecerunt in Provincia Narbonensi, An. 1322. Ejusdem sceleris convicti sunt, An 1349. Argentorati, Basileæ, Bernæ, Zophingæ, [& Noribergæ] ubi meritas poenas dederunt, &c. *Ant. Hulsus* in his Treatise de Theologia Judaica, *Lib. I. Part ii. Pages* 415, 416, 417, of the *Breda* Edition, 1653, relates several other Cruelties that have been committed by these People. See also the Historical Meditations of *Phil. Camerarius*, *Book III. Chap ii.* See *Rob. Gaguin*, and all the *French* Historians, in the Reign of *Philip Augustus*; how they crucified several Children. See *Stow's English Chronicle*. See also Mr *Basnage's* History of the *Jews*, *Page* 51. of the first Edition, and the *Bibliothèque Critique* of Mr *S. Fore*, *Tom. i. Page* 109. *Le Paris Ancien & Nouveau* of Mr *Le Maire*, *Tom. i. Page* 406. *Les Hist. Trag.* of *Boaistuau*, *Page* 58.

I REMEMBER the two last Verses of an Epitaph on the Tomb of a young Lady, that I have observed in the Church of *St Mark*: I believe they will not displease you: This young Wife says to her Husband,

Immatura peri, sed Tu diuturnior annos
Vive meos, Coniux optime, vive tuos.

I am,

Trent, Dec.
13, 1687.

S I R,

Your, &c.

LETTER

L E T T E R XIV.

S I R,

ROVERE-
DO. Robore-
tum.

WE passed through the little City of *Roveredo*, where they drive a pretty Trade in Silk. *Bourguetto* is not far off, which is the least Village of the Bishoprick of *Trent*, and *Ossenigo* the first of the State of *Venice*: A little wooden Cross is the Boundary of these two Sovereignities. A little on this Side *Roveredo*, we travelled through a Country full of loose Rocks, scattered here and there, as if an Earthquake had thus sowed them from the Ruins of some Mountain: This is called the *Wood of Roveredo*, tho' there is not so much as the Branch of a Tree in it. The Passage is sometimes dangerous, by reason of Thieves, as well as the Forest of *Vergnara*, which is between *Ossenigo* and the Fort of *Guardara*. Our *Vetturino* advised us to take some Guards in this last Passage; rather I believe to get something for them, than to defend us against any Danger. After we entered into the State of *Venice*, we found no more of those Stoves, of which *Germany* is full; and we observed a sensible Alteration in a great many Things.

CHIUSA. WE were obliged to lodge in a little Village called *Seraino*, because it was too late to pass at the *Cluse*. This is a considerable Fort, the Situation of which resembles that of the same Name between *Geneva* and *Lyons*, on the River *Rhofne*. The first is at the Foot of an high Rock; the
Way

Way which leads to it, is dug out of the steep Side of the same Rock; and on the other Side is a Precipice, at the bottom of which flows the *Adige*. After we had passed by this Fort, and had for some Time followed the Banks of that River, which glides along betwixt high Rocks, the Prospect began to open, and we entered into a vast Plain; whereas ever since our Departure from *Munich*, we had been closed between the Mountains.

THIS Plain is stony and barren in divers Places. There are in it some Olive-Trees, and white Mulberries for the Silk-worms. The Vines are planted at the Foot of Cherry-trees, and young Elms, and creep from Tree to Tree. We passed the *Adige* in a Ferry-boat, two large Leagues from *Seraino*; and a Quarter of an Hour after, we could distinctly perceive *Verona*, where we VERONA. arrived the same Day. By what we saw at our Entrance into it, we judged it to be but thinly peopled; there being great void Places on that Side, and Grass growing in the Streets, which for the greatest Part are not paved. 'Tis true the Rest of the City is not like this Part; yet putting all together, *Verona* looks like a poor Place; and indeed there is but little Trade in it, and those who live on their Estates make no great Figure. If there be some fine Buildings, 'tis certain, that the Houses in general are very low and uneven. The greatest Part have Balconies of Wood, so loaded with little Gardens full of Pots, that it seems dangerous to walk under them. The Streets are dirty, and almost all narrow. In a Word, This City is not at all fit to please the Eyes of a Traveller at the first Sight; Nevertheless, it is very large, in a good Air, and it's Situation is very fine. It yields but little Satisfaction

Satisfaction when you behold it near, and take a particular View of it when you are walking in the Streets; but you admire it, when you look upon it from some Eminency. We went up to

* Erected on the Ruins of a Theatre that was built by the Old *Berenger*. Vid. *Luitprandum Ticinensem*, & *Onufrium Panvinium*.

the * Castle of *St Peter*, which is on a rising Ground, within the Compass of the Walls, where we had a full Prospect of it, and were charmed to behold that admirable Garden of Pleasure, in the midst of which it is seated. The *Adige* runs through it, and four fair Stone Bridges make the Communication between the two Parts, into which the River divides it. The † Castle of *St Felix* is behind that of *St Peter*, and both together command the City. The other Fortifications of this Place are much neglected, and very irregular.

† Begun by *John Galeas* after the Exclusion of the *Scaligers*; and finished by the *Venetians*.

THE Amphitheatre of *Verona* is a Thing so much the more surprizing, because we do not frequently meet with such Monuments of Antiquity.

¶ The outward Wall or Front It remains but seven *Tremes* of it. *Panvinus* relates that that Part was overthrown by an Earthquake. See the Description of *J. Carolus* made of this Amphitheatre.

¶ The Inclosure is almost wholly destroyed, but they have taken Care to repair the Benches, according as they fell to Decay; there are four and forty of them, and I counted five hundred and thirty Paces in the highest round, and two hundred and fifty in the lowest. *Anthony Desgodetz*, a skilful Architect, writes, that the longest Diameter of the *Arena*, is Two hundred and thirty three Foot of § *French* Measure, and the Shortest or Breadth One hundred and thirty six Foot and eight Inches. That the Thickness of the Building, without reckoning the external Corridor, amounts to an hundred Foot and four Inches, and with the Corridor and Wall, to an Hundred and twenty Foot, and ten Inches. Insomuch that the Length of the whole amounts exactly to Four hundred

§ Thirteen *English* Miles make twelve *French* ones; or a Foot of *French*-Foot.

hundred and seventy four Foot and eight Inches. * One Foot and Every Step is * near a Foot and an half high, and about † twenty six Inches in Breadth: This last Distance could not be less, that those who fate behind might not be troublesome to the others with their Feet. At each End of the *Arena*, between the Benches, there is a Gate twenty five Foot high, which is the Entrance to the *Arena* out of the Street; and above every Gate a kind of Tribune or Platform twenty Foot long, and ten broad, enclosed before and on the Sides with Balisters of Marble. || It is commonly said, that this was the Work of *Augustus*, or at least built under his Reign; but I find no Proof of it. It remains still at *Verona* a triumphal § Arch, with some Ruins of ancient Monuments.

* One Foot and three Inches of *French Measure*, according to *Desgodetz*.
 † Two Foot and a half according to *Desgodetz*. He says, that the lower Seat is two Foot and an half high. I was surprized to find forty seven Seats or Steps marked in his Figure; for 'tis certain, there are no more than forty

ty four. I counted 'em twice, and in two several Places. The Height of the whole according to the same Author, amounts to ninety three Feet, seven Inches and a half. See the little Treatise which *Justus Lipsius* wrote of Amphitheatres.

|| Others attribute it to the Emperor *Maximin*.

§ The Inscription of this Arch cannot be read: 'Tis thus related by *N. Vignier*, in his Historical Library. Colonia Augusta Verona Gallieniana. Valeriano II. & Lucilio Cofs. Muri Veronensium Fabricati, & die III. Non. April. dedicati, prid. Non. Decemb. jubente sanctissimo Gallieno. Aug. N.

THE Cathedral is a little dark Church. Pope *Lucius III* is interred there; and the Epitaph on his Tomb-stone is only this, *Offa Lucii III, Româ pulsus invidiâ*. I expected to have found another, which is more ingenious, and which I remember I have read somewhere:

*Luca dedit tibi Lucem, Luci; Pontificatum
 Offia; Papatum, Roma; Verona, mori.
 Inmo Verona dedit tibi Lucis gaudia; Roma,
 Exilium; curâs, Offia; Luca, mori.*

You know this Pope had great Broils with *Frederick Barbarossa*, as well as *Alexander III*, his Predecessor. But this was not the only Cause of his leaving *Rome*: He was driven out by the Magistrates, and by the * People, because he endeavoured to play the Tyrant.

* *Lucius est piscis Rex atque Tyrannus aquarum,
A quo discordat Lucius iste parum.
Devorat ille Homines, hic Piscibus insidiatur:
Esurit hic semper, ille aliquando satur.
Amborum vitam si laus æquata notaret,
Plus rationis habet, qui ratione caret.*

Father *Mabilon* says, that *Pepin* lies buried in the same Church.

Several Writers of Chronicles relate, that under the Reign of *Totilas*, about the middle of the sixth Age, there happen'd a furious Inundation of the *Adige*, which broke in so violently upon the City of *Verona*, that the Water ascend- ed to the high est Windows of the Church of *St Zeno*. From

'Tis said, that *Pepin*, the Son of *Charlemagne*, and King of *Italy*, built the Church of *St Zeno* at *Verona*. It must be confessed, the Sculptors of that Age were miserable Artists. Never were there seen such wretched Figures as these in the Front of this Church. I observed in the Frontispiece of the great Gate, two Sorts of Birds, which by their Combs somewhat resemble Cocks. They hold an Animal having a long Tail between them, which we suspected was designed to represent a Fox. This poor Beast had his Feet tied together, and hung upon a Pole, the Ends of which are supported by the Cocks. I could not forbear searching into the Meaning of this little Mystery; and if you please, I will venture to tell you my Thoughts of it. The Allusion of *Gallus*, a Cock, to *Gallus*, a Frenchman, is a thing so familiar, that I fancy the two Cocks may signify two Frenchmen; and the Animal thus bound, must be some crafty Fellow, cheated nevertheless, and supplanted by the Cocks.

whence we must conclude, that there was a Church dedicated to the pretended *St Zeno*, in the fourth Age, either in that Place, or some other of the City, before *Pepin* built this; because *Totilas* lived a great while before him.

The silly Crane hath sometimes supplanted the cunning *Renard*. But to apply this Emblem to some particular Event: Supposing it to be true, that this present Church was built under *Pepin*, as it seems very probable, it may be conjectured, that his Father *Charlemagne* and he were the two Cocks; and that the unfortunate *Didier*, the last King of the *Lombards*, was the Fox: You know *Charlemagne* caused himself to be crowned King of the *Lombards*, soon after he had dispossessed *Didier*, who was shaven, and put into a Convent, and may be very naturally supposed to be represented by the Fox. Or the same Emblem may be applied to his Son, whose Name, I think, was *Adalgise*, who was at last taken and killed, after he had vainly employed all his Wit and Force to regain the Possession of his Father's Dominions. 'Tis not probable, that *Charlemagne* would amuse himself with such a Trifle, but it might perhaps be the Fancy of the Sculptor. On the Side of the same Gate where they have put this fine Hieroglyphick, there is a Man on Horse-back in *Basso Relievo*, over whom these three Verses are written in Characters that are half *Roman*, and half *Gothick*:

*O Regem stultum, petit infernale tributum:
Moxque paratur equus, quem misit Dæmon iniquus;
Exit aquâ nudus, petit Infera non rediturus.*

THO' I have given you some Conjectures concerning the Fox, I confess I can guess nothing of the Devil's Horse.

RETURNING from thence, we passed by the little Church called *Sancta Maria Antica*, near which there are several magnificent Tombs of the *Scaligers*, who were Princes of *Verona*, before

fore that City belonged unto the Republick of *Venice*.

* Since the first Writing of this, I know they have published a Description of this Cabinet; nay, I have read it over, but 'tis a very poor Piece.

THE Rarities which we saw in the Cabinet of the Count *Moscardo*, deserve that some learned Man should undertake their Description: * And it is to be wondered at, that those who have had the Curiosity, and the Means to amass so many fine Things together, should not have had the Care to procure exact Prints of them, and to add explanatory Remarks on such as are most considerable; scarce any thing more remarkable can fall within the Observation of a Traveller, nor any Thing that deserves better to be studied and described. There is a Gallery, and Six Chambers, all filled with the most curious Productions of Art or Nature. But as it is not possible for me to give you a particular Account of so many Things, so will I not engage my self in such a Task, neither at present, nor for the future: You need but call to mind all that you have already seen in my Letters, and particularly that which I sent you from *Inspruck*. Pictures, Books, Rings, Animals, Plants, Fruits, Metals, monstrous or extravagant Productions, and Works of all Fashions; and, in a Word, all that can be imagined curious, or worthy Enquiry, whether for Antiquity or Rarity, or for the Delicacy and Excellency of the Workmanship. The Catalogue of them would alone amount to a Volume; only to satisfy you in some Measure, I assure you, that whenever I shall meet with any Thing that I have not taken Notice of before, and which shall seem worthy of particular Observation, I will take Care to communicate it to you.

- Roman Rods or Fasces.

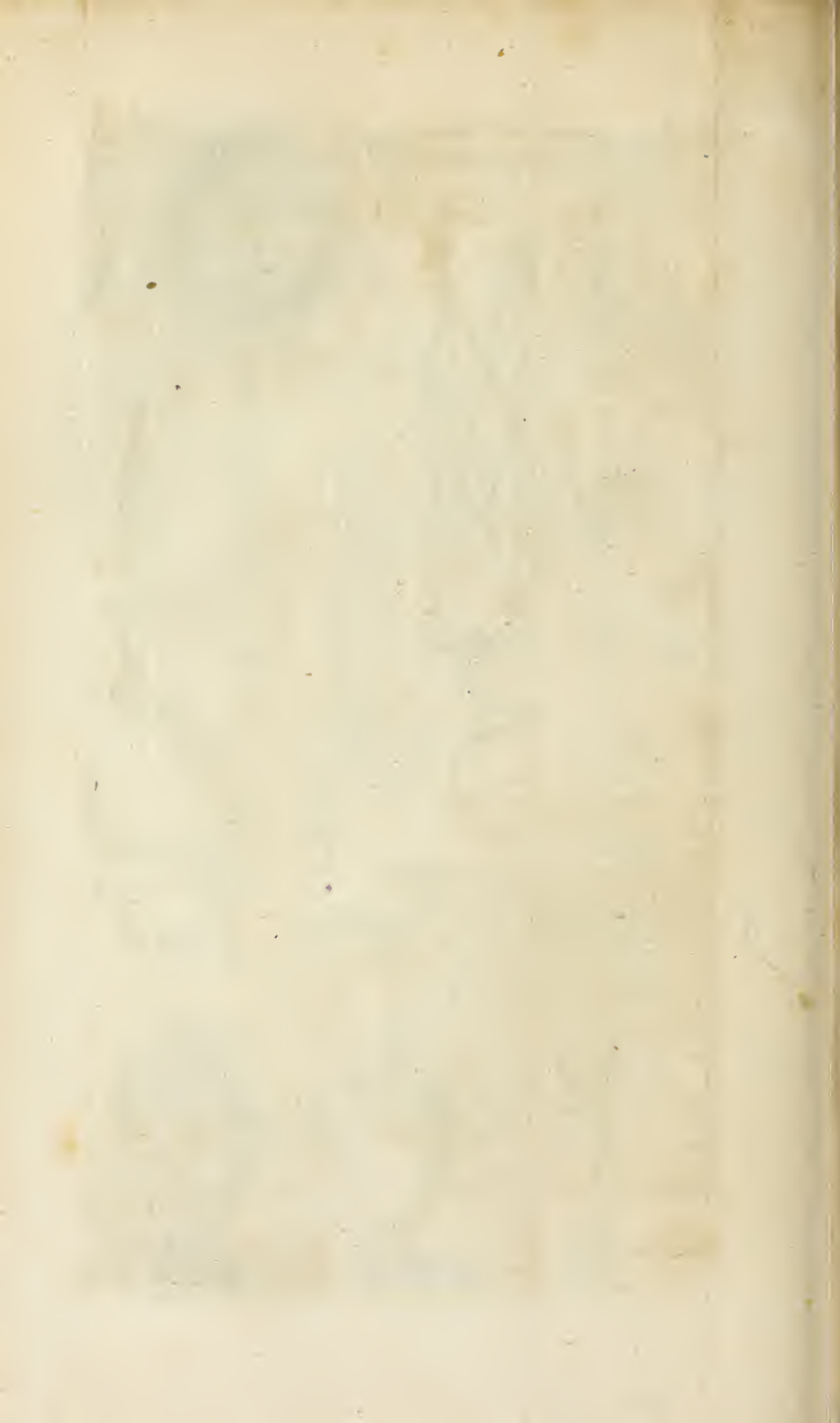
THERE are here many Instruments and Utensils, which were used in the *Pagan* Sacrifices. They also shewed us Figures of Brass, that represent all Sorts of Things, which they hung up in the Temples of their Gods, when they had received any Assistance from them. To gratify in some Measure your Curiosity, I have added in this Place a short Scheme of the Instruments used by the ancient *Pagans*, which I hope will not be unacceptable to you.



ANTIQUA SACRIFICIALIA.

1. **SISTRUM** or **CREPITACULUM**, an Instrument of Brass with which the *Aegyptians* used to call the People to the Sacrifices. There were several Sorts of them, which were made use of on different Occasions.
2. **LITUUS**, the Augural Staff, or a sort of Crozier or Bishop's Staff, which the Augurs usually carried in their Hands, and with which they marked out Spaces in the Air, in order to their Divination by Birds.
3. **CAVEA** and **PULLI**. There was also a Sort of Divination, by Chickens When they eat greedily, 'twas reckoned a good Sign; and a better, when a Bit or Grain fell from their Beaks as they were Feeding. When they refused to eat, 'twas esteemed a bad Omen, and much more when they ran away.
4. **AQUIMINARIUM** or **AMULA**. A Vessel full of *Aqua Lustralis*. It was placed at the Doors of the Temples, where the People sprinkled themselves with that Holy Water.
5. **PATERA**. An Instrument with which they poured Wine on the Heads of the Victims.
6. **PRÆFERICULUM**. A Vessel of Brass in which they put the Wine that was used in Libations.
7. **SYMPULLUM** or **SYMPUVIUM**. A little Vessel, usually of Earth, into which the Wine was poured out of the *Præfericulum*, to make the first Effusions.
8. **ALTARE**. There were many different sorts of Altars.
9. **TRIPUS** or **TRIPES**. There were *Tripus's* of several Sorts, according to the various Uses for which they were appointed. This sometimes serv'd for an Altar, when Oblations were offered to the Domestick Gods. And on several Occasions 'twas also used instead of a Chafing-dish in the Celebration of Sacrifices.
10. **MALLEUS**. The Mallet with which the large Sort of Victims were knocked on the Head.
11. **SEVA** or **SECESPITA**. A long Knife with which they cut the Throats of the larger Sort of Victims, such as Bulls, Rams, and Swine. The Knives had usually an ivory Handle adorned with Nails and Studs of Gold and Silver.
12. **CULTRI** or **CUTELLI**. Little Knives for Victims of a smaller Size.
13. **SECURIS**. The Axe with which the Victims were dismembered: And sometimes it served to knock them on the Head.





14. DOLABRA. Large Knives to dismember the larger Sort of Victims.
15. ASPERSORIUM, ASPERGILLUM, or LUSTRICA. An Instrument with which they sprinkled themselves with *Aqua Lustralis*.
16. DISCUS. A Sort of Trencher or flat Basen, in which they sometimes put the Entrails of the Victims, sometimes Blood and Flower, and sometimes roasted Flesh.
17. ENCLABRIS. The Table on which they placed the Victim to examine it's Entrails, in order to the Divinations that were performed by Way of Augury. Several Utenfils for Sacrifices were also called ENCLABRIA or ANCLABRIA, from the Word ANCULARE, i. e. ministrare, from whence comes ANCILLA.
18. LIGULA. An Instrument which the Augurs made Use of when they examined the Entrails of the Victims.
19. LITUUS. This Name was also given to a Sort of Horn or Clarion, which they sounded at the Ceremony of the Hecatombs.
20. TUBA. A Pipe on which they played sometimes during the Ceremony of the Sacrifices.
21. PATERÆ or PATELLÆ. The Cups in which they received the Blood of the Victims. The Sacrificers also made use of them when they offered Wine to Gods.
22. THURIBULUM. The Vessel in which they burnt Incense, during the Ceremony of the Sacrifice.
23. CAPIDES, CAPULÆ, CAPEDINES, CAPE-DUNCULÆ, or CAPE-DUNCULI, URNULÆ LIGNEÆ, and FICTILES. Several little Vessels appointed for several Uses.
24. ACERRA or THURARIUM. An Incense Box.
25. CANDELABRA. Lamps and Candlesticks.
26. OLLA. The Pot in which the Priests boiled their Portion of the Victim.
27. VAGINA. The Sheath which the Sacrificer hung at his Girdle, and in which he kept several Sorts of Knives.
28. APEX. The Sovereign Pontiff's Mitre.
29. ALBOGALERUS. The *Flamin's* Mitre.

You must not imagine that all these Instruments are in the Cabinet of Count *Moscardo*; but I have seen every one of them either there, or in other Places: And I hope the curious Reader will be pleased to see them all brought together into so narrow a Compass. Every one of these Instruments might be made the Subject of an entire Dissertation: But this is not a fit Place to enter upon more particular Enquiries of that Nature.

WE saw also many Pieces of Workmanship, framed out of the Stone *Amiantos*, which is the *ἀσβεστός*, so famous among Naturalists. This Stone, as hard and weighty as it is, is easily divided into Fibres or Threads, which are so strong and flexible, that they may be spun like Cotton. Before I leave this Head, I must acquaint you with this Remark concerning the Instances of Petrification, which I have observed either here or elsewhere ; that there is frequently a great deal of Error and Uncertainty in them, and that there are several Persons who scruple not to use a little Artifice to multiply and diversify the Rarities with which they design to fill a Cabinet. It cannot be denied, that Nature seems to divert herself sometimes with such Sorts of Metamorphoses ; but it must also be confessed, that they are often counterfeited by Art. I know not whether you ever saw any of those pretended Animals, called *Basilisks*. The Invention is prettily contrived, and has deceived many. They take a small *Ray*, and having turned it after a certain Manner, and raised up the Fins in form of Wings, they fit a little Tongue to it, sharp like a Dart, and add Claws and Eyes of Enamel, with other little Knacks, dexterously pieced together ; and this is the whole Secrecy of making *Basilisks*. I am not ignorant that some Authors mention * another Sort of *Basilisk*, without either Feet or Wings, which they represent like a crowned Serpent ; and many Naturalists affirm, that it kills with it's Breath and Looks. *Galen* takes Notice of it as the most venomous of all Serpents ; and tells us, that the *Wezel* only fears not it's Poison, but on the contrary, poisons it with it's Breath. Yet I believe this Serpent is to be found only in the Land of *Phanixes*, *Unicorns*, and flying *Dragons*.

* 'Tis the common Opinion, but very fabulous, that the first Sort of *Basilisks* are generated in the Egg of an old Cock.

I MIGHT alledge many other little Cheats, like that of the first Basilisk; but to return to our Account of Petrification, I shall fix only upon one of them, or a pretended one. There is a certain natural Production, a kind of imperfect Plant, or a Coralline Matter, which extreamly resembles a Mushroom. I know not whether some Persons really deceive themselves, or are only willing to deceive others: But 'tis certain, that they give the Name of *petrified Mushrooms*, to those Sorts of Corals which never were Mushrooms. The Question depends upon the Matter of Fact; but besides every one may see that nothing in the World is less capable of Petrification than a Mushroom, because of the Looseness and Softness of it's Substance; we must consider that such a Metamorphosis cannot be done in a very short Time.

The curious may learn, in *Matthiolus* how they make the *Man-drakes*; which are another Sort of Forgery.

They are frequently found in the Red-Sea.

I REMEMBER I observed in this Cabinet many of those thin Skins of Trees, on which the Ancients wrote, before they knew the Use of Paper. Two Trees of black Coral, three Foot high each; a Hen's Egg, which is of this Figure; A Knife of Stone extreamly sharp, which some *Jews* make use of for the Circumcision of Children who died before the eighth Day. There



is a great Difference in the modern *Jewish* Ceremonies, particularly between the *Oriental*, *German*, *Italian*, and *Portuguese Jews*. I remember I have read in *Buxtorf*, of an infinite Number of their Customs that are not used in this Country.

See concerning that Matter, Thom. Aquin. *part 3. Summæ. Quæst. 70. Art 3. —*

Claud. Drusius in notis ad Josuam C. v. — Ramirezius, Cap. iv. Pentecontarchi. Piscator, in Quæstionib. — Cajet. ad Josuam v. — Claud. Jun. Arias Mont. & Pagn. in eundem Locum. — Theodoret. Quæst. in Jos. v. Et Sixtinus Amama, in Antibarbaro Biblico. L. 2. in Exod. IV. 25.

* It is said according to the *Hebrew* in the fifth Chapter of *Joshua*, that he Circumcised the Children of *Israel* with Knives of Stone; and in the fourth of *Exodus*, That *Zippora* circumcised her Son with a Stone. *Joseph Scaliger* says, there are *Jews* who take off the *Prepuce* with their Nails; and others who cut it a little, and tear away the rest. I have seen it cut with a kind of Razor at *London* and *Rome*.

WE have seen a Burial to Day, of which I will give you some Account. The Body was dressed in a black Suit, with a Cloak: He had fine clean Linen, a new long Peruke, a Hat upon his Head; and upon the Hat, a Garland of Flowers. The Corps was laid in a sitting Posture, on a Quilt, covered with a Counterpane of Yellow and red Brocard, and supported with a Pillow of the same Stuff. Four Men carried it thus all open, and the Company followed two and two. Garlands are only used for those who were never married. This was also the Custom of the Ancients, and they called it *Corona pudicitiae*, the Crown of Chastity. Some Hours before, we had another Rencounter: It was a Woman richly dressed, who walked through the City between two Nuns, and was going to take the Habit. 'Tis usual in this Country to go thus in Publick, whereas in *France*, and many other Places, this Ceremony is performed in the Convent. A *French* Merchant who lived here several Years, has just now given me an Account of a Procession, which he had often seen, and which I have a great Mind to relate to you before I finish my Letter. 'Tis believed at *Verona*, that after *Christ* had made his Entrance into *Jerusalem*, he dismissed the * She or He-As on which he rode, and ordered

M. Montel,
living in *London*, 1712.

* *Matth.* xxi.
Mark xi.
Luke xix.
John xii.

ordered that he should pass the rest of his Days in Quiet and Liberty. They add, that the Ass, weary with having wandered so long in *Palæstine*, resolved to visit foreign Countries, and to undertake a Voyage by Sea; nor had he any need of a Ship, for the Waves became smooth, and the liquid Element grew as hard as Crystal. After he had visited the Islands of *Cyprus*, *Rhodes*, *Candia*, *Malta*, and *Sicily*, he passed over the Gulf of *Venice*, and staid some Days in the Place where that famous City was afterwards built: But the Air seeming to be unhealthful, and the Pasturage bad among these salt and marish Islands; *Martin* continued his Voyage, and mounted the River of *Adige* dry-shod, and coming up to *Verona*, he made choice of that Place for his last Residence. After he had lived there some Years like an honest Ass, he died at last, to the great Grief of the Confraternity. So lamentable and universal a Braying, made the Echoes to resound thro' the Country, that never was so sad a Melody heard at the Funeral of such an Animal, not even in *Arcadia* itself. But they quickly found a Way to alleviate their Grief, for all the Honours imaginable being rendered to the blest Deceased, the Devotees of *Verona* took care to preserve his Relicks, and put them into the Belly of an artificial Ass, made for that Purpose, where they are kept to this Day, to the great Joy and Edification of pious Souls. This holy Statue is kept in the Church of *Nostre Dame* of the Organs, and four of the lustiest Monks in the Convent, in pontifical Habits, carry it solemnly in Procession two or three Times every Year.

I HAVE just now made a second Visit to the Cabinet of Count *Moscardo*; and the obliging

Person who received me was pleas'd with my Curiosity, instead of looking upon it as a Trouble. He assur'd me, that he never thought any Part of his Time so acceptably employ'd, as that which he spent in shewing his Curiosities to those who love them: And that he was extreamly pleas'd he could entertain me alone without being disturb'd by the Crowd, which for several Reasons, he said, made him always very uneasy. We began immediately to take another View of many Rarities, and Curiosities; and I found him more communicative than the first time I saw him: For he talk'd very much, and was still shewing a great deal of Knowledge, and Literature. We fell upon Drawers of precious Stones, and he shew'd me very fine Amethysts, and quoted several Authors, who affirm, that *Joseph* presented one set in a Ring to *Mary* when he espous'd her. And when I was looking upon the Sapphires, he cited a Passage of *St Epiphanius*, who believ'd, that God wrote the Decalogue upon a Sapphire. The Virtues that are ascrib'd to these and other Stones, furnish'd us with Matter for a new Conversation. He has a considerable Number of the Stones, which he calls *Saette*, *Fulmini*, *Pietre ceraunei*, and *Thunderbolts*. This is a Matter of Fact, that if true, deserves to be examin'd; and perhaps I may at another time, give you a more positive Account relating to this Subject: But at present I must make haste to finish my Letter. I took notice of some Mirrors of mixt Metal that were dug up near *Verona*, and are probably very ancient. The Use of Mirrors made of Glass is an Invention that one may reckon amongst those that are new; but those that have written, without any manner of distinction, that Mirrors in general were unknown to the Ancients, are fallen into

a gross

a gross Mistake ; for both sacred and profane Books make frequent Mention of them.

AMONG the great Variety of Coins that are to be seen in this Cabinet, there are some of Leather, but so disfigured, that I could not make any certain Judgment of them. I remember the obliging and learned * Mr *Hearne*, one of the † Keepers of the famous *Bodleian Library* at *Oxford*, has shewn me one which was better preserved in the || Cabinet of the *Schola Academica*, of which Cabinet he has the Care and Management. No Man is ignorant of the Use that has been made of this kind of Money, at several Times, and on different Occasions.

* He has published what we have of *Titus Livius*, in six Volumes in Octavo: The Epistles of *Pliny*, *Eutropius*, *Justin*, *Trogus Pompeius*; and

other Works: I know he is about a new Edition of *Cicero*, having the Advantage of several Manuscripts to assist him in it. (1710)

† Dr *Hudson*, S. T. P. a Man of great Worth and Learning, is the chief Library-keeper.

|| Different from the *Museum Asinolanum* which is near the Theatre.

WHILE I was considering the various Sorts of Instruments and Vessels that were made Use of in the Sacrifices, Mr *N.* shewed me an *Aquimnarium* or *Amula*, in which they kept the Lustral-Waters at the Doors of the Temples. I shew you this, said he smiling, to convince you Englishmen, that our Holy Water in Italy is not a modern Invention.

Ofaciles nimium, qui tristia crimina Cædis, Flumineâ tolli posse putatis Aquâ!
Ovid.

I SAW also a vast Number of little Statues in Brass, of Deities, illustrious Persons, Gladiators, Wrestlers, Soldiers both *Greeks* and *Romans*, &c. Among the rest I found one of a Pygmy, all little Boys are very like Pygmies, and another of a Satyr. The former put us in Mind to take a View of the Bones of Giants: And to satisfy our Curiosity about the latter, we stepped into the Library to see what *Eusebius* and St *Jerom* have written of those pretended Half-men,

or

or Satyrs, whom they did not look upon as *Chimæra's*. We consulted *Plutarch* concerning the dumb Satyr that was brought to *Sylla*; and forgot not the Story of another whom *St Anthony* forced to speak with a Sign of the Cross.

AFTER we had looked upon the rarest Books in the Library, and some Manuscripts that are neatly written and adorned with Paintings, but not very remarkable for any Thing else, we returned to the Cabinet, where we spent above an Hour in viewing, both Fossil-Shells, and of other Kinds; Urns, Sepulchral Lamps, Keys, Rings, Seals, Dials, Arms, Habits, Head-dresses, Accoutrements of the Legs and Feet, &c. that were in use among several Nations, and in several Ages. As for the Medals, I'm persuaded we could not have examined them all in a Month: For there are Thousands of all Sorts.

AT last we began to view the Paintings, and to admire at Leisure the stupendious Works of those divine Men, to use the Expressions of Mr *N.* which he utters out of the Abundance of his Heart. He falls into Raptures, when he begins to extol the incomparable Charms of the Pencil of the great *Raphael*, and the great *Titian*: the Fecundity, Nobleness, and rich Disposition of *Julio-Romano*, who was *Raphael's* Scholar; the vast Imagination of *Correge*: The Graces and Softness of *Guido*, the fine Air of his Heads, and the excellent Ordonance of all his Pieces. The Correctness of *Hannibal Caracche's* Designs and the Beauty of his Colours, &c. 'Twould not be a very difficult Task to me to make some Reflections on that fine Language; but it will be better to leave these Criticisms for another Occasion. I found also several Pieces of *John Bellini*, *Andrew Mantegna*, whose famous Cartons are to be seen at the Palace of *Hampton-Court*, with
several

several of *Raphael's*; of *Andrew del Sarto*, old *Palma*, *Holben*, *Andrew Schiavon*, the *Bassan's*, *Tintoret*, *Moretto*, *Paul Veronese*, *Fr. Carotto*, and several others. Among the Pictures of illustrious Persons, I observed those of *Henry VIII*, *Elizabeth* his Daughter, *Platina*, *Albertus Magnus*, *Bartolus*, *Machiavel*, *Boccacio*, *Sannazarus*, *Petrarch*, [one of my best Friends] *Scotus*, *Erasmus*, *Aretin*, *Ariosto*, the *Scaliger's* Father and Son, and Cardinal *Robert Bellarmin*. Don't blame me for not mentioning them in order, but ascribe the Fault to my Haste, which will not allow me to rank them according to their Antiquity or Merit. Among the modern Medals, I remember, I found some of *Michael Angelo*, *Ariosto*, *Melancthon*, *Erasmus*, the Pyrate *Barbarossa*; *Attila* and *Mahomet*, whom I might have named first.

You know *Catullus* was a Native of *Verona*:

*Tantum magna suo debet Verona Catullo,
Quantum parva suo Mantua Virilio.*

I am,

*Verona. Dec.
16. 1687.*

S I R,

Your, &c.

LETTER

LETTER XV.

S I R,

THE Country between *Verona* and *Vicenza* is fruitful, well manured, and almost every where level: The Trees are planted Checker-wise on which the Vines are raised, and spread themselves among the Branches: And the Ground is carefully tilled. We dined at a little Village called *La Torre*, which are the Bounds between the *Veronese* and the *Vicentin*. The Wines of this Country are much esteemed, and have been so formerly. I remember I have read in *Suetonius*, that *Augustus* made them his ordinary Drink: But since every one is allowed to have a particular Taste, I shall take the Liberty of saying, that I have found a certain Sweetness in those I have drunk in some Places, where they have been cried up for the best, that has not pleased my Palate. The Bread tastes as if it were made of Earth, though very white, and of excellent Flower; because they know not the best Way to make it. Together with this, they entertained us with a Dish of old Grey Pease, fryed in Oil, and this was all our Dinner. Is it not very strange, that we should be in Danger to die of Hunger in a fertile Country, after we had fed plentifully among the Rocks and Mountains? The Soil is fat, and consequently the Ways bad; insomuch that at this Season, there was need of seven or eight Horses to draw the Coaches: They put them altogether under the Coachman's Whip, that he might drive them without a Postillion.

VICENZA

VICENZA is at least less by half than *Verona*, *VICENZA*. and is only encompassed with tottering Walls. Three or four little Rivers meet there, which serve for several Uses; but none of them are navigable. Our Guide carried us to some of the Churches: The *Coronata* is well paved and wainscotted: That of the Nuns of *St Catharine* hath three fine Altars. There are some good Pictures in the Cathedral; where they shewed us in the Choir, an inlaid Work of Stones, which the Sacristan praised very much, tho' it is of no great Value; the Performance is better than the Design. The Town-house has nothing in it extraordinary, yet they boast of it as a rare Piece.

To speak the Truth, 'tis not an easy Matter for Travellers to use themselves to the swelling Style of the *Italians*: The Genius of their Language is such, that 'tis impossible for them to speak Things without some Sort of Exaggeration: Especially, when they fall upon the Topic of praising any Thing or Person, all they say then, is *Stupendo*, *Maraviglioso*, *Incomparabile*. We have already seen I know not how many pretended eighth Wonders of the World. When we complained at *Verona*, that there were so few considerable Buildings in so great a City, which had formerly been so famous; they assured us, that we should find many vast and noble Buildings at *Vicenza*: *Vicenza*, said they, *è ripiena di palazzi superbissimi, con un Architettura straordinariamente superba*. These were indeed big Words; but 'tis certain, that never any Men found themselves more strangely disappointed than we were, when we came to see these pretended magnificent Palaces of *Vicenza*. I confess that Men must agree about the Signification of their Terms: It must be allowed to *Italians* to call any
common

common House a *Palace*, if they will : To give a little Parlour the great Name of a *Chamber of Audience* : To style a Foot-boy's Message an *Embassy* : If they please let them call their Lacqueys *Embassadors*, and all their Houses *Louvers*, I heartily consent to it : But though these Words sound well in the Mouth of an *Italian* ; as for us, who were not bred in *Italy*, and who speak a natural Language, we must not suffer ourselves to be imposed upon with the unmeaning Words of their *Palazzi*, and their *Suntuosissimi*, when used in our own Tongue. The Word *Palais* is not used so prodigally amongst us, as that of *Palazzo* is among the *Italians* : It imports much more in your *English Tongue*, as well as in our *French*, and excites another *Idea* in our Hearers. In a Word, they give the Name of *Palazzi* in *Italy* to certain ordinary Houses, to which that of *Palais* does not belong ; neither in *France*, nor *England*. And tho' they apply all that to the *Superbissimi* Palaces of *Vicenza*, I maintain in general, that they may be called pretty handsome Houses, in *French* and *English*, and no more. Perhaps there are three or four for which a better Name could be granted ; but I see no Reason why they should be termed *very fine* ; since to speak properly, they are but well masked, and not fine Houses : I speak of those that have nothing fine but the Frontispiece, and that too is no more than indifferent, for they are often covered only with Plaister, instead of being built of Free-Stone. I have insisted the longer on this, because it is hard to root out the inveterate Prejudices with which many People are possessed, about the Multitude of Palaces in *Italy* ; and I would endeavour always to represent Things as they are.

OUR Guide finding that we were no great Admirers of his Palaces, fancied however, that he
knew

knew a Way to surprize us; and having insensibly obliged us to follow him, he drew us on through the Dirt, a large half League from the City, to shew us a little Country-house, which belonged to the Marquess of *Capra*. It is a square Building, in the Midst of which there is a little Hall, under a small Dome, and at each Angle of the Square two Chambers and a Closet. There are some good Pictures in it; and the Situation being on a little Ascent, in a good Country, contributes to render the Place very agreeable.

IN our Return from this House he carried us to the *Madona of Montberic*. She is famous in this Country, and the Prior told us her whole miraculous Story very seriously. You are to know only, that this Image of our Lady came out of the Earth, in the very Place where she stands: And that they have often in Vain endeavoured to transport her to *Vicenza*; ten thousand Men together, as the Prior told us, would not be able to make her stir. The Picture by *Paul Veronese*, which is in their Refectory, is the best Piece in the Convent: It represents St *Gregory* at Table with some Pilgrims.

THERE are some Ruins of an ancient Amphitheatre at *Vicenza*, but they told us, they were almost all hid under new Buildings. The Theatre in the Academy, called the *Olympicks*, is one of the Works of the famous *Palladio*. The Fabrick is none of the largest, and they use it only on certain Occasions, which rarely happen. The Triumphal Arch without the Gates, at the Entrance of the Plain, which is called the *Field of Mars*, is in Imitation of the ancient *Arches* of that Name by the same *Palladio*.

THE Garden of the Count of *Valmanara*, is very much extolled in this City, and the Inscription

tion which we read over the Door, puts us in great Expectations. This is the Substance of it:

STOP, dear Traveller, thou, who searchest for rare Things, and enchanted Places; for here thou may'st find Satisfaction. Enter into this delicious Garden, and taste abundantly of all Sorts of Pleasures: The Count of Valmanara gives thee leave, &c.

They had indeed once designed to have made this a very agreeable Place. There was a Canal, Parterres, Arbours, &c. and there still remains an Alley of Citron and Orange-Trees, which is really very pleasant.

THIS *Signior Conte* put me in mind of a Story, which I have read I don't know where. They say that *Charles V* being at *Vicenza*, a great Number of Gentlemen and rich Burgeffes of that Place, pressed him very earnestly to grant them the Title of Counts: The Emperor refused at first, but at last, to get rid of these troublesome People, said aloud, *Well, well, I make you all Counts, both the City and Suburbs.* Since that Time, say they here, nothing is more common than Counts.

THE Way from *Vicenza* to *Padua* is in all respects like that between *Verona* and *Vicenza*. We passed the *Tezenza* about three Quarters of an Hour from *Vicenza*, and the *Brenta* an Hour from *Padua*. I remember that the Antiquaries do not agree, concerning this *Brenta*: Some pretend that 'tis the *Timavus*; and others, that it is one of the *Medoacus*'s. The first Opinion seems least propable, because of the River *Timavus*, which passes by *Friuli*, and is probably the true one. But let us leave them to decide their Controversies, and go to *Padua*.

IF my Design was to say here what *Padua* has been, I could draw a very fine Picture of it; not indeed without danger of Romancing sometimes, if I should boldly affirm all that has been written of it, by the most ancient Authors: For Example, I own, I do by no means believe that this City has ever been able to provide an hundred and twenty thousand fighting Men, as *Strabo*, and others have plainly written: But however it be, what I have to say at this time concerning *Padua*, is, that it seems poor, and very thinly peopled: That it appears with an Air altogether neglected, and sad to the Eyes of Strangers upon their Entrance into it: this is very sure. However, I will not contradict those who say they think it a fine City; without doubt, in comparison of abundance of others, that I forbear mentioning, for fear of souring the good People that dwell in them, one may think it so. But let us turn the Tables, and compare *Padua*, I will not say with *Paris*, *London*, *Amsterdam*, or *Lisle*; but with a Hundred others I know; and *Padua* will certainly, as I have already said, make but a poor Figure, if we consider it in the Whole: Tho' I don't deny it has some fine Buildings, both Public and Private. The Gardens of *Papa-Fava* are very delightful; as also several others. It is situate in a good Country*. It has also its University, in which there are some Faces not to be ridiculed. It has its Antiquities, its Cabinets, and, I question not, very good Company; besides other Things which make us take Pleasure in it, when once we are thoroughly acquainted with it; and it is so far from being despised upon the Account of its Fall and Declension, that perhaps we love it the better for it. It is seldom that we hate those we once loved, on the Account of unfortunate Accidents that happen to them; but on the contrary, we pity them,

P A D U A.
called the
Learned
It was subje-
cted to the *Ve-*
netians, in the
Year 1406.
In 1519 they
pulled down
the Suburbs,
in which were
ten Monaste-
ries, six
Churches,
seven Hospi-
tals, and 3000
Houses; says
Scraderus.

* Bologna la
Grassa la
guasta; ma,
Padoua la
passa.

and Compassion augments our Love ; whereas Pride and Ostentation, arising commonly from Prosperity, often raise Contempt and Envy also.

I know particularly a little Country, Master of itself, whose City was formerly, and even in my time a charming Place to live in. All it's Splendor consisted in the Plainness, Conveniency, and Liberty of Life : without Riches, or Want ; without Dignities, and without Slavery ; they lived happily and were sensible of that Felicity. Their Harvests, their Vintages, their fine Lake, and their good Pastures, with the Industry of their Artisans ; all these things afforded not only what was sufficient for the Necessaries, but also for the most solid Pleasures of this Life. They spent it in tranquillity, free from great Cares, and from great Dangers in their little Houses, more or less pretty, with plain Furniture, and modest Habits. In good Reputation, and well liked by all, they were well beloved by every one in their simple and sweet Condition. The World admired their true Happiness, without envying them, tho' offering Vows for their Prosperity : Never speaking of them, but in Praise and Blessings ; interesting themselves in every thing that concerned them.

YET, has a certain Advance of unexpected Wealth caused an Alteration between them ? Have they assumed certain new manners of Opulent Men ? Of six or seven Houses inhabited by six or seven common Families, have they made a Palace for one Man, without remembring that a Proportion ought to be observed, between the Citizens and the Republick ? The Chief-Men of them, have they Despised the Others ? Licentiousness and Voluptuousness mixed with Ambition, have they crept together among them ? The Love that the World had for them is not at all encreased ; nei-
ther

ther have they acquired any new Esteem that may be looked on as the Fruit of their Prosperity. But rather on the contray, they have occasioned Jealousy, and drawn upon themselves the disagreeable Reflections of several Persons, without being a Jot happier than they were before: 'Tis to be hoped then, they will make a right Use of this favourable Misfortune that has lately happened to them; and that like true Philosophers, they will return to their former simple and peaceable State.

LET us then conclude in favour of *Padua*, that one may love and be pleased with it, tho' it is neither rich nor handsome; I could have told you this in one Word, but you know what occasioned this Amplification.

THE Circuit of this City is considerable, but there are large Spaces in it that are void of Buildings, and many Houses void of Inhabitants. The ancient *Padua* hath still retained its first Walls; but since it fell into the Hands of the *Venetians*, they have taken in the Suburbs, and encompassed the whole with a new Sort of Fortification, which was never good, and is at presently extreamly decayed.

THERE are Porches or Piazzas, almost throughout the whole City, which are very convenient to shelter People from Rain; but otherwise make the Streets narrow and dark, and give Opportunity for those frequent Robberies and Murders, which they call at *Padua*, the *Quivali*? What can be more surprising, than that the Scholars of *Padua* should be privileged to knock down those whom they meet, and to break Legs and Arms, without any Hope of Redress? For, as soon as Night comes on, they arm themselves, and going out in Companies, hide themselves between the Pillars of the

Of late, the University of *Padua* has been in so poor a Condition, and the Number of the Students is become so small, that the *Quiva-li* is not much to be feared.

One of the principal Lamps in St Anthony's Chapel was exacted by way of Fine, from the Gentlemen of the *Qui-va-li*? for killing a Man in the Entry of the Church.

Porches; and while the poor Passenger is struck with Terror at the Hearing of the Question, *Qui-va-li*? Without perceiving who makes it; another at the same time cries, *Qui-va-là*: So without being able to go either forward or backward, the unhappy Wretch must perish between the *Qui-va-là*, and the *Qui-va-li*: Thus these Sparks make a Sport. This is what they call the *Qui-va-li* of *Padua*.

It often happens, that these Scholars kill unknown Persons, or some of themselves, merely to maintain their pretended Privilege. It is true, these Disorders are not daily committed, for People keep themselves as close as they can out of harm's way. But it may be said without exaggeration, that not a Month passeth, in which two or three such Accidents do not happen. Not but this unbridled License might be easily restrained; yet *Venice*, which insists on the refining of her Politicks, is willing that *Padua* should be over-awed by this *Patrolle*, which costs them Nothing, and has other Uses.

I say again [in 1712] that these Insolencies have been seldom practised for some Years.

I HAD Yesterday a long Discourse with some Persons, who believe that *Padua* was formerly a Sea Port; both because the Ancients speak of it, as a very rich Place, and because when they dig Wells and Foundations of Houses, they find in divers Places Anchors and Masts. I know not whether this Opinion will seem reasonable to you; but since History has given us no Account of it, I should rather have recourse to a more easy Way, to explain how Vessels came up to *Padua*, which is, that there was formerly some large Canal having Communication with the Sea.

THEY affirm also, that *Padua* was built by *Antenor*. They shew a great Tomb or *Sarcophagus*, in which they have placed the pretended Bones of this old *Trojan*, and it is commonly called
Antenor's

Antenor's Tomb; but this Tradition is very uncertain. It cannot indeed be denied, if we are obliged to give credit to so many ancient Authors, that * *Antenor* came into this Country: And it is not less certain, according to these old Writers, that he built a City which was called *Patavium*. But the Question is, whether this *Padua* be the *Patavium* of *Antenor*; for tho' this Opinion is not improbable, yet there are Arguments against it, as well as for it.

* See the First Book of the *Æneids*.

Titus Livius, Martial, ilius Italicus, &c.

Messala Corvinus saith,

That the

Arms of *Troy* were placed by *Antenor* in the Temple of *Padua*; and that it was a *Sow* in a *Field Or*. It would be needless to bestow a Reflection on so ridiculous a Story, since the Use of *Eschutcheons*, or Coats of Arms, was not established above 600 Years ago.

As for the † Tomb it signifies Nothing. It is about Four hundred and odd Years, since those who were working on the Foundations of an Hospital, dug up a Leaden-Coffin, near which they found a Sword. The Coffin had no Inscription, and upon the Sword were some *Leonin* Verses in barbarous *Latin*. Judge, I pray you, whether this may not as well agree with the *Trojan* Horse, as with *Antenor*. In the mean time, the immoderate Love which some People have for every thing that bears some Stamp of Antiquity, made them give out, that they had found the Tomb of *Antenor*. A certain Man called || *Lupatus*, who was then a Magistrate, and a Man of some Learning, had also his Reasons, or Prejudices, in favour of these Bones; and some Years after, put them in [that renowned Tomb, which they call at this Day the Tomb of *Antenor*, and which is to be seen at the entrance of *St Laurence's-Street*. He caused four Verses to be Engraved on it, which, you may be sure, are in *Gotbick* Characters: You will perhaps be pleased to see them exactly as they are written.

† Good *Lassels* tells us, very gravely, that he doubts whether the Epitaph was written in *Antenor's* Time; because it is written in *Gotbick* Characters: a very good Reason indeed.

|| *Lupatus* desired that his Tomb should be placed by that of his dear *Antenor*. And the two Sepulchres are still in the same Place.

*C. Inclitus. Antenor. Patriam vox nisa quietem,
 Transtulit huc Enetum Dardanidumq; fugas :
 Expulit Eugancos, Patavinā condidit Urbem ;
 Quem tenet hic humili māmōre cesa domus.*

All that is told at large by *Lorenzo Pignoria* in his *Origini di Padua*. One may also see *Guil. Ongarello* in his *Chronicles*: *Angelo Portenari*, *Felicità di Padua*: *Sertorius Ursatus*, *Monumenta Patavina*: *Sicco Polentonius*: *Jaq. Cavacio*: *Tomasin*: *Blondus*, *Merula*, &c.

You may observe that there is a *C.* at the beginning of the first Verse. *Inclitus* is written without a *Y*. Above the *e* in *Antenor* there is an Abbreviation instead of another *n*. *Enetum* is written without an *H*. The *que* in *Dardanidumq;* is abbreviated. The Abbreviation above the last *a* in *Patavina* denotes that there shou'd be an *m*; and there is another above the *a* in *māmōre* which stands instead of an *r*. *Cesa* is written with a simple *e*; and the four Verses are in Capital Letters.

* Almost all the *Latin* Authors write *Inclitus* with a *y*; and it ought to be written so, if it were certain, that it is derived from *κλειός*. But since it may with equal probability be supposed to

'Tis impossible in my Opinion, to find out the Sense of the first of 'em. I forgot to tell you, that the three first Letters of *condidit* are abridg'd into one Character. There are no Points or Stops but what I have mark'd; and some of the Words are join'd together. The Exactness with which I transcrib'd these Verses, may be look'd upon as a tacite Reflection on several Authors, who have cited 'em falsely, and may also serve to correct the Account * I gave myself of 'em, in the first Edition of this Book. †

come from *κλειός*, both these Words being used in the same sense by *Greek* Authors, I see no reason why *Inclitus* may not be written without a *y*.

† Having since that time considered this Epitaph more attentively, I found that there was neither *Patriæ* nor *cesa*, but *Patria* and *cesa*, without either *æ* or *ç*. It is true, I perceived that some Person had been endeavouring to alter these two Letters, by adding a small stroke to each of them; and it was that which occasioned my Mistake; but these Scratches do not belong to the Original, and are almost worn out.

THE Church of St * *Anthony* is very large, and full of fine Pieces, both of Sculpture and Painting. There are many magnificent Tombs in it, among which we observed † that of *Alexander Contarini*, Admiral of the Republick, and Procurator of St *Mark*; and that of Count *Horatio Sizzo*, who was killed at *Vienna* in the last Siege. I transcribed the following Epitaph, because, it is Historical, and was made upon one of your Countrymen. It has no Date. Temp. Q. M.

Bellarmin, Trithemius, &c. † Erected in the Year 1555. by *Augustin Zott.*

Anglia quem genuit, fueratq; habitura Patronum,

‖ *Cortoneum celsa hæc continet Arca Ducem.*

Credita causa necis Regni affectata cupido:

Reginæ optatum tunc quoque connubium.

Cui Regni Proceres non consensere, Philippo

Reginam Regi jungere posse rati.

Europam unde fuit Juveni peragrarè necesse,

Ex quo mors misero contigit ante diem.

Anglia si plorat, defuncto Principe tanto,

Nil mirum, Domino deficit illa pio.

Sed jam Cortoneus Cælo fruiturq; Beatis;

Cum doleant Angli, cum sine fine gemant.

Cortonei Probitas, igitur, Præstantia, Nomen,

Dum stabit hoc Templum, vivida semper erunt.

Angliaq; hinc etiam stabit, stabuntq; Britanni:

Conjugii optati fama perennis erit.

Improba Naturæ leges Libitina § rescindens,

Ex æquo Juvenes præcipitatq; Senes.

‖ The Lord *Courtney*, of the Ancient House of *Courtney*. There are still several eminent Gentlemen of that Name in *England*, to which their Ancestors came with *William* the Conqueror.

§ *Syllaba longa.*

THERE cannot be finer Painting in *Fresco*, than that of the Chapel of St *Felix*: it was done by the famous *Giotto*, who excelled in that Sort of Work. But that which is the most considerable in this Church is the ** Chapel of St *Anthony*, the great Protector of *Padua*, whom, by way

** Forty foot long, and Twenty five broad. *Aug. of Port.*

of Eminency they call *il Santo*. His Body lies under the Altar, which is enriched with precious Things. They say that the Bones of this Saint cast forth a very sweet Odour: those who have the Curiosity to smell them, go behind the Altar to a certain Part which is not well joined, and where one might easily thrust in some Balsam, or such like odoriferous Substance: for there are no sort of Tricks, the Monks are not capable of playing, especially in this Country. The whole Chapel is lined with *Basso Relievo's*, of white Marble, in which are represented the principal Miracles of St *Anthony*. Almost the whole Work was done by *Tullius Lombardus*, *Hieronymo Campagna*, and *Sansovin*. There are also Nine and thirty large silver Lamps, which burn Night and Day round the Altar. I will not trouble you with that multitude of Stories, which those who shew this Chapel, are wont to relate concerning their Saint.

FROM this Church we went to that of St *Justina*, which is very large and beautiful; though it be far from the Perfection to which they design to bring it. It is paved with square Pieces of Marble, red, black, and white; the Roof of the great Nave or Body of the Church hath seven Domes, which give it both Light and Ornament. There are also two Domes, on the Roof of each Arm of the Cross. Besides the great Altar, which is a stately Work, there are Twenty four others of fine Marble. And whereas the Church of St *Anthony* is full of Monuments, they will not suffer any in this: There is * only one Inscription, which says, That the Church was built at the only Charge of the Convent. The † *Basso Relievo* of the Benches in the

* Since that Time they have put up three or four

other Inscriptions which relate wholly to St *Justina*. performed in 22 Years, by a *Frenchman* called *Ricard*.

† This Work was

Choir is admirable, and the Design is very fine in all Respects. It represents the Prophecies of the Old Testament, relating to *Christ*, with their Accomplishment in the New. The Martyrdom of St *Justina*, which is over the great Altar, was done by *Paul Veronese*.

I WILL not undertake to give you a particular Description of this Church. The Monastery is also very large: it has six Cloysters, and several Courts and Gardens. I will not trouble you with an Account of the Image of the Virgin, which * flew from *Constantinople* when it was taken by the *Turks*: Nor will I add any thing concerning the Bodies of the Saints, or the other Relicks, of which this Church is full; for these Stories would engage me in endless Digressions.

THE large open Place which is near to it was formerly called the *Field of Mars*. I cannot imagine why People, who are so fond of honourable Titles, have robbed it of it's ancient Name, to call it simply, † *Prato della valle*, the Meadow of the Valley.

this Place called and distinguished by the Name of *Campo Santo*; because, as it is reported, several Martyrs suffered Death in it heretofore.

|| THE Hall of the Town-House is very large and dark; it is One hundred and ten common Paces long, and Forty broad; and there are several Monuments in it, that were erected for illustrious Persons. Since *Padua* had the happy chance to redeem it's Founder out of the Obscurity in which he had lain for near Three thousand Years: It was but just also, that the first unknown Tomb they met withal in this City, should serve to honour the Memory of *Titus Livius*, the famous Historian who was born there, or there about.

mancer, says *Cardan*, adorned the Roof with Constellations, and Astronomical Figures, which are still remaining.

* See *Baron. Ann.* 726. and 730.
At the same time, one of the *Polar Stars* hid it self for anger *G. T.*
Vossius de Idol. l. 2. c. 30.
See also *Ovid. Fast. L. iv. ver.* 167, &c. about *Electra*, one of the *Pleyades*. —
Pudore latet.
† There is a little Space in the midst of

|| 256 Foot long, and 86 broad, *Angelo Portenari.*
This Hall has the Figure of a *Rhomboides*, and is not supported by any Pillars *Peter Aponus*, who was the Architect, and a famous Necro-

* THE Discovery of this pretended Tomb, in the Year 1413, was attended with an universal Joy and Acclamation of the People. There was found in the Gardens of St *Justina* a Coffin of Lead, six Foot long, not unlike that of *Antenor*; and they presently concluded, that it was the Coffin of *Titus Livius*, [*Livii mox clamatur*,] because that Historian was a Priest of Concord, and the Convent of the *Benedictines* of St *Justina*, is built on the Ruins of a Temple, which was of old consecrated to that Goddess. When the Noise of this Discovery was spread abroad, all the City ran thither, with inexpressible Transports of Joy and Zeal: *Commigrare ad Illum vidisset omnes*——*ipsi Lanii, Sutoresque*. The People touched their Beads on the Shrine of the supposed *Titus Livius*, as if he had been some new Saint. *Tum Memoriâ, † tum Reverentiâ Dentes furantur; quamobrem, serò licet, sub clave secretiore clauduntur. Hunc quasi Deum pene colebant, & ne istis ossibus, si diutius superessent, ad Gentilitia Populus revocaretur, consuluit, qui Abbatis tenebat vices, ea*
ossa

* The whole Story, with all it's Particulars, at large, is related in a long Letter written in *Latin* by *Sicco Polentonus*, an Eye-witness of it, to the Learned *Nic. Florentin*, dated the first of *Nov.* 1414. and this whole Letter was published by the curious and learned *Lawrence Pignoria*. in his *Origini di Padua*. Pag. 124. *Polentonus* was then Chancellor of *Padua*.

† *Quidam ex ossibus fragmenta diripiebant: id, quasi ad æmulationem Reliquiarum Sanctorum Dei impie factum: Jac. Cavacius* cited by *Sertorius Ursatus* in his *Monumenta Patavina*, Lib. 1. Sect. 1. Page 29. This *Cavacius* relates the same Things as *Polentonus*, whom he calls *Xico*, and not *Sicco*. *N. B.* That there were some Persons, tho' but a small Number of them, that disapproved of all these Idolatries and Fooleries; witness the Abbot's Brother, who would have burnt it all. And there were, says the same good *Polentonus*, some *Calumniators*, that durst say, they could prove by Anatomy, these Bones were the Bones of a Woman: but they were forced to yield to the Multitude.

*ossa comburere ; & in pulverem ventis dare. — Ut confluentium Multitudinem refrænaret, furibusque occasionem obstrueret, voluit Zacharias [Trevisanus Prætor] proprio in penetrali poni. — Mausoleum decens fabricandum, omnes univocè dicunt, & contribuere pollicetur quisque. But many private Persons offered to be at all the Charge of that Mausoleum, provided they might erect it in their own House. Amplissimi Viri, Cives optimi, Henricus Miles, & Petrus — Fratres Scroffegni pro liberalitate suâ offerebant se omnem impensam facturos, si ad domum suam opus hoc fabricari daretur. Idem obtulit Ludovicus Buzzacarinus vir utique clariss. literatiss. & ditiss. at nemo impetrare id potuit. — Every one rejoiced, that he was born in that happy Age, when this precious Treasure was discovered — Rem veluti oblatam Divinitus efferunt. Quique hoc contigisse hac Ætate maximè collætantur. In fine, Titus Livius, after he had escaped being torn to pieces by a People wonderfully fond of Relicks, was inclosed in a Wooden Coffin, that he might be the more easily carried. They loaded it with Branches of Lawrel [*ramusculis Lauri superfixis,*] and the most considerable Persons in the City, * carried it ad Aulam, &c. [Sicco Polentonius himself was one of the Bearers.] The Monument, which is now to be seen, was erected in the great Hall of the Palace of Justice ; and the following Inscription was afterwards added ; it having been found, they say, in the Neighbourhood of the Place, where the Temple of Concord formerly stood.*

* What was carried in Procession [*per frequentiora Urbis loca,* says Cavacio,] was only the Honorary wooden Coffin which was empty ; for the Bones remained in the

Church of St *Justina*, till the Year 1547, as *Sertorius Ursatus* has written in his *Monumenta Patavina* — Monumentum verò Livii quod in D. Justinæ Æde conservabatur Anno 1547, in Prætorium unâ cum ipsius ossibus fuit translatum, ubi nostrâ Ætate conspicitur.

V F
 T. LIVIUS
 LIVIAE T. F.
 Q V A R T A E L.
 H A L Y S
 CONCORDIALIS
 PATAVI
 SIBI ET SVIS
 OMNIBVS.

* This Head was in the Possession of *Alexander Bassan*, a Gentleman of *Padua*. Some Antiquaries think it is the Head of *Lenxulus Marcellinus*.

AT the Top of this Monument there is a * Marble Head, which *Orsatius* says, was given by *Alexander Bassano* of *Padua*, to supply the Place of that of *Titus Livius*. The Brass Statue, on the right Hand in a Nich, holding a Branch and a Globe, represents, if I am not mistaken, Eternity. The other Statue on the Left, is *Minerva*. Under the first of these Statues, is the *Tyber*; under the second, the *Medoacus*; and between these two Rivers the She-Wolf Suckling the two famous Twins. In the middle of all, is the Inscription I have just now mentioned. V F T. LIVIVS, &c. and underneath a tender Mark of the Zeal of the Gentlemen of *Padua*, for the *BEATO Titus Livius*, the Glory of their City, in these Words: by *Lazarus Bonami*, *politiorum Litterarum Professor in Gymn. Patav.*

*Offa, tuumque Caput, Civis, Tibi, Maxime LIVI,
 Prompto animo hic omnes composuere tui:
 Tu, Famam æternam Romæ, Patriæque dedisti;
 Huic Oriens, illi, fortia Facta canens.
 At tibi dat Patria hæc, & si majora liceret,
 Hoc totus stares aureus ipse loco.*

T. LIVIUS.
 QUARTO IMPERII TIBERII CÆSARIS
 ANNO
 VITA EXCESSIT.
 ÆTATIS VERO SUÆ
 LXXVI.

There are other Inscriptions that I could add in the Supplement.

THE Bones, the Head, and the Inscription belong to *Titus Livius*, and to the naked Truth, exactly as it is true that *Romulus* and *Remus* have sucked a *She-Wolf*: all fabulous things. But, pray, consider the Conduct of these People with their Pagan *Livius*, whose Bones they kept 124 Years in a Church, with a religious Veneration; whilst according to the Laws of *their Inquisition of Faith*, they cruelly burn poor Christians, whose Hope and Foundation of Religion are the same at theirs.

MOREOVER we must observe, that *Titus Livius* was not properly of *Padua*: some indeed pretend he was born at *Teolo*; *Titulum*: but *Potenari*, *Un-garellus*, *Pignoria*, *Orfato*, *Salomonius*, and other good Authors maintain it was at *Apono*, [*Aponum*,] five Miles from *Padua*.

TO leave the Fables and Incertainties of Antiquity, and come to something that is new and real: I shall give you an account of another Monument, which we saw in the same Hall, and which is worthy of Observation. Some have exalted *Susanna* above *Lucretia*, but it may be justly said, that the Marchioness *d' Obizzi*, surpassed *Susanna* and *Lucretia* both; since when she saw Death present before her, she resolved to suffer it courageously, rather than to suffer her Chastity to be violated. A Gentleman of *Padua*, was passionately in love with this young
and

and beautiful Lady, and found an Opportunity to get into her Chamber when she was in Bed, in the Absence of the Marquess d' Obizzi her Husband. It is probable that he tried the softest and most gentle Ways, before he proceeded to Acts of Violence. But at last, when he saw he could not prevail, his Love turned to Fury, and he was so transported with Rage, that he stabbed this Virtuous Lady. Here is the Inscription :

*Venerare Pudicitiae Simulacrum. Et Victimam, Lucretiam de * Dondis ab Horologio Pyænæ de Obizzonibus, Orciani Marchionis Uxorem. Hæc inter noctis tenebras, maritales afferens tædas, furiales recentis Tarquinii faces, casto cruore, extinxit. Sicque Romanam Lucretiam, intemerati tori gloriâ vincit. Tantæ suæ Hercinæ generosis Manibus hanc dicavit A-ram Civitas Patavina. Decreto. Die 31. Decemb. Anni 1661.*

* It is a Noble Family at Venice. It is said that they have added ab

Horologio be-

cause one of their Predecessors, was the Contriver of that great curious Clock that is to be seen at Padua.



† 1712.

THIS is the Inscription, just as I saw and transcribed it, in the great Hall at Padua, the seventh of December, 1687. But † now, and a great while after that, as I am making some Corrections and Additions to the former Editions of this Book, I found among my Papers, a different Copy of the same Inscription; the Author of which, is said to be *Dom Leon Matina*, Abbot of *Mont-Cassin*, and Professor of Divinity at Padua in 1674. I am very much mistaken if I have not found this Honorary Epitaph in the Library at *Wolfenbutel*, near that of the Celebrated *Helena Cornaro*, *Helena Lucretia Cornelia Piscopia*. However it be, I will add it here, to the former.

Venerare

*Venerare, Hospes, Pudicitiae Simulacrum & Victimam,
Cui hanc Aram Patavini erexere Proceres :*
LUCRETIAM, scilicet, DE DONDIS AB HO-
ROLOGIO,

*Quae Latinam Lucretiam intemerati Thoris
Gloriam vicit.*

*Hæc, inter Noctis tenebras Maritales afferuit Tedas,
Et furiales recentis Tarquinii faces
casto cruore extinxit.*

*Per Januas faucii oris, juguli, pectorisque,
Impiâ Novacula referatas,
Candidam efflavit Animam.*

Tam fortis Heroine

*Quam Numen Pio ANEÆ ex OBIZZONIBUS,
Orciani Dynastæ Connubio junxit,
Gloriosis Manibus,*

*Patria Lacrymis, Italia Atramento
Parentavit.*

Anno M. DC. LXXII.

You will doubtless commend the *Paduans*, for taking care to eternize the Memory of so rare a Virtue, that met with such a barbarous Treatment : And perhaps your Curiosity will prompt you to desire the Continuation of the Story.

WHEN the Marchioness was surpriz'd in her Bed, her only Son, about five Years old, was with her ; but the Murderer having carried him into a Neighbouring Chamber, before he perpetrated his horrid Villany, the Child could not see all that passed. The thing being brought to light, the said Murderer was taken into Custody upon Suspicion. It was known that he had an Inclination to the Marchioness : The Child gave some Information ; some Neighbours affirm'd, they had seen the Gentleman in that Part of the City : they found a Button of his Sleeve on the Bed, fellow to that which he still wore ;

wore ; and these Things were strong Presumptions of his Guilt. They, then, put him to the Torture, both ordinary and extraordinary, but he still denied the Fact ; and after fifteen Years Imprisonment, his Friends, by their Importunity, saved his Life; and even, as I suppose, obtained his Liberty, which yet he enjoyed not long ; for some Months after his Deliverance, the young Marquess, which was the Child I spoke of, shot him with a Pistol in the Head, and so revenged the Death of his Mother. He is at present in *Germany*, in the Emperor's Service.

THERE are in this City several Cabinets of Curiosities, and some skilful Antiquaries. But it must be acknowleg'd, that Mr *Patin*, Professor of Physic, excels all the Critics in the World, in explaining such Intricacies. Never any Man was Master of a truer and more judicious Taste for these Curiosities ; of a more extensive Knowledge in all other Respects about Antiquity ; or of a more obliging and communicative Temper.

IT wou'd be unreasonable to leave *Padua*, without giving you some account of the University ; tho' it must be acknowledg'd, that 'tis at present in a very mean Condition. Of Ten Colleges, there are Nine employ'd in other Uses : but * that which remains is a pretty fine Building. There is nothing more requir'd to become a Divine here, than to learn by rote those wretched Schoolmen whose Doctrine is as opposite to true Divinity, as Darkness is to Light. The pretended Philosophy of *Aristotle* is that with which they are only acquaint-

* The *Ox-College*, so call'd, because it stands in a Place where there was formerly an Inn which had an Ox for the Sign. 'Tis also

call'd the Public Schools. There are Eleven Auditories in it, and a fine Anatomical Theatre. The University was formerly at *Treviso*.

red. And he that has furnished himself with a sufficient Stock of Sentences out of *Hippocrates* and *Galen*, and is able to quote them in their own Language, without forgetting the Book, Chapter, or Paragraph, passes, without dispute, for a learned and expert Physician.

THERE are about Eight hundred *Jews* in the City according to their own Computation. They have three Synagogues. The *Ghetto* has three Doors, and over the principal Door there is an Inscription which begins thus, *Ne Populo Cælestis Regni Hæredi usus cum exhærede esset, &c.*

THE Amphitheater of *Padua* was larger than that of *Verona*; yet there remains nothing of it now but miserable Ruins. *Lawrence Pignora* gives a sort of a Plan of it; according to which it is 710 Foot long, including the Thickness of the Walls, and the rest of the Building. I must further tell you, before I end my Letter, that I went lately into the Tennis-Court, and was surprised to find the Walls white, and the Balls black, and Rackets as large as Sieves: it is the Custom of this Country.

I am,

S I R,

Padua, Dec. 7.
1687.

Your, &c.

L E T T E R XVI.

S I R,

IT was an extraordinary Satisfaction to me to meet with your Letter in this Place ; for besides the Pleasure I had to learn good News of you ; you have done me a singular Kindness, in proposing Questions to me, about those Things concerning which you desire to be most particularly informed. Assure your self, Sir, my best Endeavours shall not be wanting to answer your Demands exactly : I entreat you to continue the same Method hereafter, that I may be better enabled to send you such Accounts as will be acceptable to yourself, and those of our Friends, to whom you communicate them.

You desire me to tell you sincerely, whether our present Travels be really pleasant to us ; or at least, whether the Pleasure we take in them be not over-balanced by the Trouble which they give us. I am not at all surpris'd that you should entertain such a Doubt of it ; for tho' we are neither among the Savages of *America*, nor in the Desarts of *Arabia*, we have sometimes the Mortification to meet with some Difficulties. The Weather is very rough ; the Way of Travelling ordinarily unpleasant, and the Days so short, that we get late in at Night, and rise very early : We oftentimes meet with very hard Lodging, and worse Diet ; and besides, Travellers are certainly expos'd to many Dangers. Nevertheless, with a good stock of Health, Money, Chearfulness, and Patience, we have surmounted these Difficulties,

ties, even almost without being sensible of them. This I say, with Time, Men acquire new Customs, and find easy Remedies to many Evils. We take some Days of rest when we think we want it. The Variety and perpetual Novelty of Objects recreate the Spirits as well as the Eyes. A little weariness supplies all the Defects of a Bed, and Exercise sharpens our Appetites : *Offa, & torus herbaceus, famis & laboris dulcissimæ medelæ sunt.* With good Furrs we defended our selves against the Cold, in spite of all the Frosts and Snows of the *Alps* : and to conclude, without insisting upon those general Reasons, which render Travels profitable and pleasant, I can assure you, that the tenderest and most delicate Persons in our Company, have hitherto easily overcome all those Obstacles, which might have baulked our Pleasure and Satisfaction. Our stay at *Venice* will perfectly recruit us ; and when we shall proceed on our Travels, the Sweetness of the Spring will insensibly begin to succeed the Rigours of the Winter.

I HAVE let a whole Month pass without writing to you, since we arrived in this City, that I might have Time and Opportunity to observe every Thing that is remarkable ; and to reflect at Leisure upon what I see, or hear. I will tell you nothing but what I have seen my self, or that which I have had particular Information of. You are in the Right to conclude, that I will not undertake to give you a full Description of *Venice* ; that would be a Work too tedious, and foreign to my Design. And, I will not affect to tell you only such new and singular Things, which were never mentioned by any other : But being willing to be ignorant of what others have written ; I shall speak as an Eye-witness, and represent to you, as naturally as I can, the principal Part of

VENICE.

such Things as I shall judge worthy of Observation, without taking any Notice of what others have said. You will perceive, that I have chiefly taken Care to answer all particular Questions you have asked me: And if you have forgotten Thing, you may acquaint me with it in your next Letter.

VENICE is so singular a Place, and so extraordinary in all Respects, that I resolved to consider it with Care: I fill my Memorials with all Sorts of Things; and I hope I shall be able to give a satisfactory Answer to most of your Questions. But I must advertise you of two Things, before I put an End to this little Preface. The first is, that I reserve some particular Observations, to be communicated to you at a more proper Time: The other is, that I will not oblige myself to any Order in my Remarks, but relate Things as I chanced to meet with them, which I have already intimated to you in another Place.

WE parted from *Padua* on the twentieth of the last Month, and came hither betimes that Evening. There are many good Villages on the Way, and a great many Houses of Pleasure, which belong to noble *Venetians*; and were contrived, for the most part of them, by *Palladio*. Our *Augsburg Vetturino* brought us to *Mestré*, which is a little Town on the Bank of the *Lagunes*, five Miles from *Venice*. I have read somewhere in *Mezeray's* History, that the *Adriatick* Sea was frozen in the Year * 860, and that they went in a Coach from the main Land to *Venice*. As for us, we were obliged to take *Gondolas* at *Mestré*, and were about an Hour and an half on the Water.

* Others say
in 859.

VENICE, THAT I may give you a true Idea of *Venice*, called the rich. I must in the first Place describe those Waters in the Midst of which it is seated. The general Opinion of Geographers is, that *Venice* is built in the Sea,

Sea, and this in some Measure is true; nevertheless, it requires Explication: 'Tis certain it is not the main Sea, but drowned Lands, yet, such as were drowned before the Building of *Venice*; that is at the least, thirteen or fourteen hundred Years ago. The greatest Ships sail in some Places on those Waters; and there are Channels by which those that are not of a greater Burthen than two hundred Tuns, can go up to *Venice* itself.

THE principal Canals that lead from the Land to *Venice*, are those of *Lido*, *Mamaloco*, and *Chioggia*. As for the Canals of *Fucino*, *Mestre*, *St Erasmus* and of *the three Gates*, they are of less Consideration. There are several others; but seldom any Boats, except those belonging to Fishermen, or of the same largeness, that venture into these last: Nay even the Water of the Canal call'd *Fucino*, is at present supplied by Sluices. The Courses of these Waters, and Roads, are marked by long Poles thrust into the Water at a certain Distance from each other; a very necessary Precaution, when Water coming from the Sea lays all the Lagunes at Level; for the Canals are not exactly straight. Those salt Waters have a free Communication with the main Sea, by the ebbing and flowing of the Tides. The Oysters, and other Shell-fish stick to the Foundations of the Houses of *Venice* and *Murano*, as they do to the Rocks in the middle of the Sea; so that it may be said in a Manner, that *Venice* is seated in the Sea. Yet, as that drowned Land was formerly a Marsh; and as these Waters which have little Depth, are but a draining, or an overflowing of the ancient Sea, this Extent of Water is only considered at *Venice*, as a Lake or Marsh, and they gave it the Name of *Lacuna*. I observe, that the greatest Part of Strangers adopt this Word, every one disguising it according to his own Language,

See what Mr de St Didier, an Author particularly informed, has written about this, in his Description of *Venice*, Chap. i. to the End of it: And Chap. xxiv concerning the Flux and Reflux, &c.

for want of a fitter Term to exprefs it. *Lacune* hath another Signification in *French*, which perhaps is the Reason that they change here the *C* into *G* and call it *Lagunes*. Tho' this be a barbarous Word, and newly invented, I muſt make uſe of it, rather than give myſelf the Trouble to contrive another.

* THEY have Mills, and other Machines, to empty the Mud and Oufe, which gather continually, and diſcover themſelves in ſeveral Places, when the Sea is at the loweſt Ebb. They have turned the Mouth of the *Brenta*, and ſome other Rivers, to prevent their throwing of Mud and Sand into the *Lagunes*; and that the Earth may not regain from the Sea, which would be very prejudicial to *Venice*, whoſe Strength and Security conſiſts in it's Situation. 'Tis true, that as this City is obliged to labour inceſſantly, to keep the Waters which inviron it at a certain Depth, to prevent it's being re-united to the Continent; ſo it would not be for it's Advantage in every reſpect, that theſe Waters ſhould have a great and general Depth; becauſe while Things remain in or near the ſame Poſture they are now in, it is, in a Manner, impoſſible to approach to *Venice*, either by Sea or Land. † When *Pepin*, Son of *Charlemagne*,

* Thoſe that have criticifed upon theſe Mills, as if we were ſpeaking of Windmills, have diſputed againſt a Chimera of their own Imagination: *Moulin* in *French*, is uſed to expreſs all Sorts of Machines, which being moved by outward Force, give a violent Impreſſion on Things. Conſult the Diſtionaries of the Academy, and *Furetiere*, upon the Word *Moulin*. There are ſeveral Sorts of Machines made uſe of, to throw up the Sand and Mud, by which the Canals would inſenſibly be filled up.

† Our famous Hiſtorian *Mezeray*, ſays poſitively, that *Pepin* failed from the Port of *Ravenna*, and entered the Lake of *Venice*; but, that for want of being informed of it's Depth, Muddineſs, and Difficulty of the Road, his Fleet met with a terrible Diſaſter in it. *Abregé de Mezeray, dans la vie de Charlemagne.*

Charlemagne, King of *Italy*, undertook to expel the Doge *Maurice*, and likewise his Son *John*, who was his Associate, he parted from *Ravenna* with his Fleet, imagining that he could easily find a Passage thro' the Canals: But whilst the Doge's Ships steered their Course through the navigable Channels, without meeting with any Misfortunes, *Pepin's* Vessels struck, and sunk in the Mud on all Sides; so that after a great Loss, he was constrained to fly with the Remainders of his wreck'd Fleet. It is manifest, that could this Fleet have pass'd every where with full Sails, this Expedition must have succeeded better. 'Tis three hundred and odd Years since the *Genoese* received the like Disgrace.*

I BELIEVE you do by this time sufficiently comprehend what is meant by the *Lacune di Venetia*: Represent then also to yourself the City of *Venice*, which rises out of the midst of these Waters, with thirty or forty large Steeples; and is at least a League and a half distant from the Land. 'Tis certainly a very surprizing Object to see this great City without any Walls, or Ramparts, beaten on every Side with the * Waves, and yet remain on it's Piles as firm as on a Rock.

* This Term has been inconsiderately contested, as if we were not speaking of the Waves of a Lake, and of a River: They ought to consult the Dictionary of the Academy, before

they venture to make such a Criticism. I'll say here, the Censurer ought to be informed, that *Placentia*, or *Cremona* are not, to speak strictly, seated on the Banks of the *Po*, in such Manner that they are washed by the Streams of that River. Both *Placentia* and *Cremona* are situated above five hundred Paces from it: One may come into *Cremona* through a Canal drawn from the *Po*.

I KNOW that all Geographers agree, that *Venice* is composed of seventy two Isles; nor will I controvert so generally received an Opinion: But I must confess, that I can by no Means conceive what these seventy two Isles should be; and I dare assure you, that this Account gives a false

Notion of the Ground-Plot and Situation of this City. It should seem by this Description, that there were seventy two little Hills, one near the other ; and that these little Eminencies being all inhabited, had at last formed the City of *Venice* ; which is not at all true. *Venice* is generally flat, and built on Piles in the Water for the most Part. The Water washes the Foundations of the Houses which it touches, to the Height of four or five Feet ; and the Breadth of every Canal is parallel. 'Tis true, they have made the best Use of several Spaces of a reasonable Bigness, which may, indeed, give Occasion for one to believe, that there was formerly some Land there, but not seventy two Isles.

FOR the Streets, they are very narrow, and the most Part of them seem to have been filled and raised with Mud and Rubbish, especially along the Canals ; but it is not at all probable, that they have a solid natural Ground. If all the Divisions which the Canals make, were reckoned for Isles, we should find near two hundred, instead of seventy two. It might be farther observed, that the Number of these Isles might be arbitrarily increased, and new ones made in any Place, by fixing Piles, and building Houses upon them ; as Bridges are built by Means of *Bastardeaux* in the deepest, muddiest, and most rapid Rivers : Nay, even in the Sea also, as at *Pozzuolo* and *Dunkirk*, besides several Moles, in a great many Havens of the Sea : So that taking the Thing after this Manner, they could make such artificial Islands where they please.

WE are not to give Credit to what is commonly said of the Greatness of *Venice* : Some give it eight Miles Circuit, and others allow but seven. As for me, I assure you *Venice* is neither eight nor seven Miles in Compass. They reckon
five

five Miles from *Mestré* to *Venice*, which Way we came in an Hour and half, with two Rowers; and we took a Turn about *Venice* in the same Space of Time, with two other Rowers, who made neither more nor less Haste than those of *Mestré*: Judge then by this, of the Circuit of that City. Consider too, that our *Gondola* was frequently obliged to describe a larger Compass, to avoid the little Capes which the City makes in several Places; and by Consequence the Line that it made was much greater than the true Circuit of the City. Besides, to mark the Circumference of a City, without considering it's Figure, is not a competent Way to determine the Largeness of it's Extent. One might easily demonstrate, without great Help of Mathematicks, that a City which is eight Miles in Compass, for Example, may contain a less Number of Houses, than another City which is only four Miles, or less if you please. This depends upon the Regularity or Irregularity of the Figure. This Truth, which is undeniable, is the Reason that I never will pretend to represent the Bigness of Cities by the Measure of their Circuit; for that might betray you into very considerable Errors. I shall usually content myself, with telling you, that a City is either large, or very large; little, or very little: And I am persuaded that such Expressions as these, may give you a sufficient *Idea* of it's Extent.

THE Number of Inhabitants is another Thing which is hastily determined, but seldom well examined. It is commonly reported at *Venice*, that there are two hundred thousand Souls in the City, and some have advanced the Number to Three hundred thousand; but we must not rely upon these frivolous Opinions. When the Trade of *Venice* flourished, 'tis probable enough, that the

Number

This is what made *Polybius* say, that *Sparta*, which had but forty eight *Stadiums* in Compass, was twice as big as *Megalopolis*, which had fifty. [A *Stadium* contain'd an hundred and twenty five Geometrical Paces.]

Number of it's Inhabitants was much greater than it is at present: But if we may give Credit to the Report of a Person who hath been settled here for a long Time, and assures me, that his Calculation is very exact; *Venice* does not at present contain more than an hundred and thirty or forty thousand Souls, comprehending the Isle of *Giudeca*.

THOSE who please themselves with representing *Venice* as a very populous City, take great Care to inculcate, that it has neither Gardens, nor void Places, nor Church-yards; and that the Streets are very narrow. But when, on the other Hand, they would describe the Beauty of *Venice*, they magnify it's Gardens, it's Places or Squares, and the Breadth and Number of it's Canals. I read the other Day in a *Venetian* Author, that he counted in *Venice* fifty three publick Places, and Three hundred and thirty five Gardens. Thus you may see how variously things are represented. But to speak the Truth, there is a Mixture of Truth and Falshood on both Sides. I will not deny, that there may be fifty three Spaces, great and small, to which this Author hath thought fit to give the Name of Places; and the same might be said of his Gardens. But if we take a particular View of these Places and Gardens, we must conclude him to be too prodigal of such honourable Titles. To speak properly, there is but one Place at *Venice*, the famous and magnificent Place of *St Mark*. But let us allow him the Liberty to bestow that Name on five or six void Spaces more, which are neither large nor beautiful; yet all this comes far short of fifty three Places. There are also some Gardens here and there, particularly towards *Santa Maria del' Orto*; but if we set aside fifteen or twenty, or should even allow thirty,

thirty, or thirty five, to deserve to be so called, I can positively aver, that the three hundred which remain, would not, one with another, be ten Foot square; and are not these very noble Gardens? Nor is the other Account exactly true; for besides the Gardens and void Spaces that are in *Venice*, there are many Parts of it very thinly inhabited. 'Tis true, indeed, there are no Church-yards. As for the Argument that is brought from the Narrowness of the Streets, it is a Sophism easy to be cleared. The Streets are narrow, I confess, and so narrow, that the juggling of Elbows in the most frequented of them is very troublesome; but pray, sure the Canals ought not to be reckoned instead of Streets? If the Canals were filled and paved, the Narrowness of the Streets could not be alledged.

I MUST tell you, since we are on this Subject, that all the City is so divided with these Canals and Streets, that there are but few Houses which you may not go to by Water as well as by Land; though every Canal is not bordered with a double Quay, as in *Holland*, for the Conveniency of those who go on Foot. There are, indeed, * some of these; but very often the Canal takes all the Space from one Row of Building to another. The Streets are in the little Isles that are borrowed from the Canals; and there are about Four hundred and thirty Bridges dispersed among those Canals; so that there are few Parts of the City, to which one may not go either with or without a *Gondola*. 'Tis true, all these little Passages, and all the Turns that must be made to find the Bridges, make *Venice* a true Labyrinth. But the best Way of giving you a just Idea of the Plan of *Venice*, is to send you a Draught of it, which is the most exact of all those that have been seen by me.

I find Mr *de St Didier* has said the very same Thing. *Part I. Ch. iv.*

* On the Canal *Reggio*, and some others.

Inserted Vol. I. pag. 485.

THE famous *Piazza* of *St Mark* was the first Place which our Curiosity prompted us to visit, after our Arrival at *Venice*; and it is really the Soul and Glory of that City. The Church of *St Mark* fronts one of the Parts of this Place, and that of *St Geminian* the opposite; and the *Procuraties*, which are both very regular Buildings of a Sort of Marble, and finely adorned, border the two Sides of the Place with large Porticos; which much enlarge it, and at the same Time contribute to it's Embellishment and Conveniency. This Place is two hundred and four-score Paces long, and One hundred and ten broad. When you come from the Church of *St Geminian* towards that of *St Mark*, and instead of entering there, you turn to the Right-hand; the Place turns also, forming an *Equerre*, or a Right-angle; and this second Place, whose Extremity reaches to the Sea, is Two hundred and fifty Paces long, and four-score broad: This is the Part which they call the *Broglia*. The Palace of the Doge is on one Side of it, and the *Procuraties* are continued on the other. All this considered together, makes an admirable Show, and may pass for a most noble Place.

The Gallery over-against this second Place is always kept in Readiness for Action; and it lies constantly in that Place, that it may be always at hand in Case of any unexpected Accident. 'Tis commonly

said, that the Galley Slaves learn their Exercise there.

THE Tower of *St Mark* is near the Angle of the *Equerre* within, and does a little spoil the Symmetry of the Place. This Tower is about three hundred Foot high, comprehending the Angel, which serves for the Weathercock. Formerly the Top and the Angel being all over gilt, when the Sun shined, those at Sea might perceive the Tower at thirty Miles Distance; but now the Gold is gone, it scarcely appears. You go up to this Tower by a Stair, without Steps, like that

The Figure of an Angel.

that at *Berlin*, and at *Geneva*; of which I remember I have discoursed with you. You may easily judge of the Beauty, Variety, and Rarity of the Landscape which is discovered from the Top of that Tower.

THE *Broglio* is the Walk of the Nobles: They take up always one Side of the Place; sometimes for Sun, and sometimes for Shade, according to the Season. Since these Nobles are very numerous, and not easily to be accosted any where else, the *Broglio* is the general Rendezvous, where Visits are made, and a great deal of Business dispatched. No Person is suffered to mingle with them, on that Side of the * *Broglio*, where they walk, excepting in crossing; but the other Side is free. This Place is so particularly destined, and set apart for them, that when a young Nobleman is come to the Age required for Admittance into the Council, and to take the Robe, the first Day he puts it on, four Noblemen, or more, of his Friends, do ceremoniously introduce him into the *Broglio*; and when any of them are banished the Council, at the same Time they are restrained from appearing on the *Broglio*.

The Word *Broglio*, is also used at *Venice*, to denote all Sorts of Solicitations and Negotiations that are carried on by intriguing.

*One may pass thro' them in his Way to another Place.

It was about the Beginning of the ninth Century, that the Merchants of *Venice* brought the Body of St *Mark* thither; which, 'tis said, they had dug out of the Earth, in the City of *Alexandria* in *Egypt*, by I know not what Chance. And as there is a certain Tradition, that this Evangelist being in Prison, Christ appeared to him, and saluted him in these Words, *Pax tibi Marce Evangelista meus*; the Senate of *Venice* received the holy Corps, or Bones, with the same Words, when it was brought to their City: And that's the Reason why the same Words are written upon the open Book, held by the Lion of St *Mark*, in the Arms of *Venice*. You may imagine, that there was great Rejoicing for the Possession

Possession of the Relicks of this Evangelist ; of which it seems they could give no greater Testimony, than by preferring him, as they did, before poor St *Theodore*, the ancient Patron of the Republick, who had not given them the least Cause of Complaint. But they stopt not here ; for besides divers other Honours which they paid to the Bones of the New-comer, they built the above-mentioned Church to his Honour, and placed there that sacred Treasure. It is true, they took so little Care to set a Mark upon the Shrine or Tomb, that at present they cannot positively tell where it is ; which is no small Affliction to those who have an extraordinary Devotion for this Saint.

I WILL not stop to relate the Story of his Apparition, which they say, happened two hundred and seventy Years after they had brought him to *Venice*, when he shewed his Arm to the Doge, and gave him a Ring of Gold, which is carried every Year in Procession, on the twenty-fifth Day of *June*. Nor will I trouble you with many other Stories which are told on this Occasion.

THE Patriarchal Church is dedicated to St *Peter* ; and that of St *Mark*, as rich as it is, is but a Chapel : 'Tis the Doge's Chapel. The *Primicerio*, who is the Dean of the Canons of St *Mark*, wears a Mitre and Rochet, as Bishops do, and depends not on the Patriarch. I have seen him officiate on *Christmas-Day* in great Ceremony ; the Altar being adorned with the richest Pieces in the Treasury : He is always a noble *Venetian*, and his yearly Revenue amounts to about a thousand Pounds Sterling.

THE Church of St *Mark* deserves an exact Description ; but that would be too great a Work for a Traveller : And therefore I shall
content

content myself with giving you some general Account of it. It is a square Structure, or almost square, built after the *Greek* Fashion, dark, and indifferent high, but extraordinarily enriched with Marble, and *Mosaick* Work. The Roof consists of several Domes, and that in the Midst is larger than the rest. Among all the Statues with which the Outside of the Church is adorned, there are but two good ones; the *Adam* and *Eve* by *Riccio*, which you see when you descend the great Stairs of the Palace. I speak not of the four brazen Horses which are over the great Gate, because they are foreign Pieces which were placed there accidentally. I learned from a skilful Antiquary, that these Horses were harnessed to a Chariot of the Sun, that served for an Ornament to a Triumphal Arch, which the Senate of *Rome* erected for *Nero*, after the Victory which that Prince obtained over the *Parthians*; which may be still seen, saith he, on the Reverse of some of his Medals. *Constantine the Great*, carried them from *Rome* to *Constantinople*, where he placed them in the *Hippodrome*; and at last the *Venetians* having made themselves Masters of that City, brought hither many of it's rich Spoils; of which Number were these four Horses. One may still perceive, in some Places, that they were gilded.

ONE of the Things which seems to me most remarkable in the Church of *St. Mark*, is the vast Quantity of *Mosaick* Work with which it is adorned. All the Pavement is made of it, and all the arched Roof is lined with it: Since you have seen but few of this kind of * Work, and desire me to give you some Account of it, I will explain it to you as well as I can. *Mosaick* Work came originally from *Greece*; but 'tis plain, that it hath been used in *Italy* for near two thousand Years.

Vitruvius

The Church is a Cross shortened, *Greek*-wise. There are many *Gothick* Ornaments. 'Twas finished, Anno 1071. according to *Alex. Mar. Vianoli*.

The Church of *St. Mark* has this peculiar Privilege, that they say Mass in it at six a Clock at Night on *Christmas-Eve*. *S. Did.* A great Pre-rogative.

* See the Monument of *S. Edward* at *Westminster*; and the Pavement, before the Altar, in the same Church.

Vitruvius, who lived in the Time of *Augustus*, speaks of it under the Terms of *opus sectile*, *pavimenta sectilia*, *opera musæa* & *musiva*: It was also called, *Tessellatum*, & *vermiculatum opus*.

ALL Works composed of little inlaid Pieces, whether they be of Stone, Wood, Ivory, Enamel, or any other Matter; whether they be Representations of natural Things, or only *Morisk* or fantastical Ornaments; all these are comprehended under the Name of *Mosaick-Work*: So that there are several Sorts of it. You know what we call *Marqueterie*, a Sort of inlaid Work: You have also seen some of those fine Works of *Florence-Stone*; in a general Sense, all these are *Mosaick-Work*. 'Tis true, that which is more particularly called *Mosaick-Work*, and is one of the great Ornaments of the Church of *St Mark*, is not exactly wrought after the same Manner. For want of natural Stones, which would have been hard to find for so vast a Work, and would have required an immense Time to polish and prepare; they were forced to use Pastes, and Compositions of Glass and Enamel melted, and made in a Crucible; this takes a lively and shining Colour, which never wears, nor stains. Every Piece of the *Mosaick-Work* in this Church is a little Cube, which is not above three Lines thick, or sometimes four at the most. All the Field is of *Mosaick* gilded with very bright Gold, and incorporated in the Fire, upon the Surface of one of the Faces of the Square or Cube: And all the Figures, with their Draperies and other Ornaments, are coloured according to Nature, by the due laying together of all the Pieces of the Work. All these little Bits are disposed according to the Design which the Workman has before his Eyes, and are joined close together, in the Cement that was prepared to receive them; which

which presently after becomes hard. The best Quality of this Work is it's Solidity. It has lasted more than six hundred Years without the least Diminution of it's * Beauty.

THE Pavement of the Church is also extremely curious; and though it is spoiled, and in some Places worn, it may be thought a kind of Miracle that such large Pieces remain still entire, after they have been troden under Foot for so many Ages. They are little Pieces of *Jasper*, *Porphyry*, *Serpentine*, and Marble of divers Colours, which form Compartiments quite different from one another.

I PASS by the Relicks, the miraculous Images, and other holy Rarities, which are in this Church; and shall only make mention of one of them, which I thought the most curious; I mean the Rock which *Moses* struck in the Wilderness. This is in the Chapel of *Madona della Scarpa*, or of Cardinal *Zeno*, at the End of the Baptistry: It is a kind of greyish † Marble; and there can be nothing more pleasant, than the four little Holes out of which they affirm the Water issued: They are about two Fingers from each other, and the Bore of each Hole is no bigger than the Hollow of a Goose-Quill. 'Tis certainly doubly miraculous, that so much Water, in so little Time, should issue out of such narrow Holes, as was sufficient to quench the Thirst of an Army of Six hundred thousand Men, with their Wives, Children, and Cattle. *He struck the Stony-Rock, and the Water gushed out in Abundance.* Psal. lxxviii. 20.

THE *Madona* that gives the Name to the Chapel, the Angel over-against her on the other Side, and the little Manger which is to be seen in the same Place, were all cut out of the Rock which *Moses* struck; if you think fit to believe

* Each of these small Pieces, one may easily judge, do sometimes cleave asunder; so that the whole Work has need of being repaired.

† They cannot positively tell whether it be a Piece of the Rock *Horeb*. *Exod.* xvii. 6. or of that of *Kadez*, in the Desert of *Zin*. *Numb.* xx. 8.

my Informers; and the whole was brought from *Constantinople*. These Words are engraved under the Stone, with the four Holes, *Aqua quæ prius ex petra miraculosè fluxit, oratione Propbetæ Moſis producta eſt. Nunc autem hæc Michaelis ſtudio labitur; quem ſerva, Chriſte, & Conjugem Irenem.* That, *Nunc autem hæc labitur*, is a Paſſage which I muſt confeſs I do not underſtand; nor could I meet with any Man that could explain the Meaning of it.

* Father *Maillon* writes, in his *Iter Italicum*, that *Lapidi rubeo magno infixæ eſt Lamina, in quo Alexander III. Fred. Æno-barbi collo pedem impoſuiſſe dicitur; his literis incifis, ſuper Aſpidem & Baſiliſcum ambulabis.* The Stone is not large. neither is there any Plate, or Piece of Metal faſtened to it, nor any Words engraved upon it. 'Tis ſome-what ſtrange, that the Father ſhould miſtake ſo often in ſo ſmall a Compaſs. But perhaps he relied too much upon his Memory, which, it ſeems, was not a very faithful Guide.

THEY made us take Notice of a * Piece of *Porphyry*, encaſed in the Pavement, in the Middle of the Portico of the Church, over-againſt the great Door: It is to mark the Place where they ſay Pope *Alexander III* ſet his Foot on the Neck of the Emperor *Frederick Barbaroſſa*, when that Prince came to ſubmit to him for the obtaining of a Peace. I am not ignorant, that *Baronius*, and ſome others, have criticiſed this Story, and rejeſted it as a Fable: But I muſt take this Occaſion to tell you, by the By, that whatever Probability may ſeem to be in the Reaſons they alledge, they cannot paſs for more than Suſpicions and Conjectures, if not ſpontaneous Lies; and can never amount to a convincing Re-ſutation of a Story atteſted by ſo great a Number of worthy and credible Authors.

You may ſee the whole Story at length in *Bodin. l. i. c. x. J. Carion* relates, in the fourth Book of his Chronicle, that *Theodore*, Marqueſs of *Mifnia*, who was preſent, could not forbear expreſſing his Indignation by ſome threatening Geſtures, when he ſaw the Emperor thus trampled under Foot: And that the Pope was ſo alarmed with theſe Menaces, that he treated the Emperor afterwards with great Demonſtrations of Kindneſs and Reſpect.

ALEXANDER III. was a haughty Man; his Enemies had provoked him, and he had at last the Pleasure to triumph over an Emperor, and Four Anti-popes. At the very Time of his Flight into *France*, he was so proud as to suffer * two * *Lewis the young, King of France, and Henry II, King of England.* Kings, who met him, to alight, and both to take the Reins of his Bridle, and lead his Horse to the Lodging prepared for him. If he did this in his Disgrace, what might he not be supposed to do in his Prosperity? See, p. 247.

FROM the Church of *St Mark* you enter into the Treasury: three Procurators of *St Mark* are the Administrators of it; and it is never opened, but in the Presence of one of them. In the first Place, you see some Relicks, as Pieces of the true Cross; Bones of dead Persons; the Hair and Milk of the Virgin, &c. From thence you pass into another Chamber, where the real Treasure is kept. The greatest Part of the Things to be seen there, were brought from *Constantinople*, at the same Time with the brazen Horses, which I mentioned before. I shall only name some of the most considerable Pieces.

THE two Crowns of the Kingdoms of *Candia* and *Cyprus*; many fine Vessels of *Agate*, of the Root of Emeralds, and of Crystal: 'Tis said, that these Vessels belonged to the Cupboard of *Constantine*. A kind of Bucket eight Inches deep, and as many in Diameter, made of one Piece of Granate; a very fair Sapphire, which, they say, 'Tis most certain, that these Stones are fine.

The Republick had formerly, says *S. Did.* a Gold Chain which was so long and heavy, that it required forty Men to carry it, besides twelve or fifteen Millions in Gold, which was never touched but by those who were employed on certain Occasions to tell it over. They caused the Chain to be extended along the Portico of the Palace, and made a Heap of Pieces of Gold betwixt each Column. The Republick added every Year some Links to the Chain, and laid up some Gold in the Treasury. But this Treasury was partly exhausted by the War of *Candia*; and some *Venetian* Families have also found a Way to enrich themselves with the Spoils of it.

Camerarius saith, this Corno is not esteemed worth more than Two hundred thousand Crowns.

You may see the Form of this Coronet in the Figure of the Doge.

Mr *Payne* writes, that it is of the Skin of a Tree ; but he hath

been misinformed, as well as *P. Messie*, who said, they were Leaves. Nor was Father *Mabillon's* Information better, that gave him Occasion to write, that the Manuscript which bears the Name of *St Mark's Gospel* is never shewn, *Sigillo obsignatur, nec cuiquam aperitur*. 'Tis probable, that those who shewed him the Treasury, told him such a Story, that they might spare themselves the Trouble of opening it : Or perhaps he relied upon the Authority of *M. de S. Didier*, who affirms the same Thing, and seems to deserve more Credit than other Strangers, who have described this City ; because he studied the Subject so carefully. I have seen that Manuscript twice. It was brought from *Aquileia*, where it was kept by the Religious of the Order of *St Bennet*.

weighs ten Ounces ; twelve Corslets of Gold, garnished with Pearls ; twelve Head-Tires in form of Crowns, which they say were worn in certain Ceremonies by the Maids of Honour of the Empress *Helena*. A Cup of one *Turquoise*, with *Egyptian* Characters ; this Cup is seven Inches in diameter, and three and a half in depth : A Picture of *St Jerom*, in fine *Mosaick* ; consisting of Pieces that are not one Line square ; and many other Things that are either remarkable for their Richness or Rarity. The Doge's Corno is, in my Opinion, the finest of them all ; the Circle is of Gold, the Bonnet or Cap of Crimson Velvet, and the whole enriched with precious Stones and Pearls of great Value. *Charles Paschal* pretends to prove, that this Corno is nothing else but the *Phrygian* Bonnet, or *Trojan* Mitre, which *Antenor* brought into this Country ; the Form of which may be still seen in divers Ancient Pieces, as in the Statue of *Ganymede*, which is at the Entrance of the Library of *St Mark* ; in some Medals of the God *Lunus* ; in some others where you see *Aeneas* carrying the old *Anchises* : And in Miniatures of the ancient Manuscript of *Virgil* in the *Valican* : But these are chimerical Thoughts.

THIS Manuscript puts me in Mind of that which they call *The Gospel of St Mark*, and is here esteemed one of the most precious Things

in the Treasury. I was suffered to take a particular View of it, and considered it at Leisure. It consists of old Leaves of very thin Vellum, according to the best Conjecture of our Company, loose from each other, worn, torn, defaced, and so rotten with Moisture, and other Injuries of Time, to which this Book has doubtless been exposed, that one cannot touch it without some Bits sticking to his Fingers: and it is a hard Matter to discern any Thing in it. This Manuscript was in *quarto*, about two Inches thick. The Remains of it are shut up in a Box of Silver, gilded, made in the Form of a Book. There remain still some Traces of imperfect Characters, but so little that scarce any Thing can be distinguished; tho' by turning over the Leaves, I found three or four Letters well formed: I also met with the Word KATA, written as you see. I was with the Abbot *Lith*, Library-keeper of St *Mark*, and others, and we searched, as diligently as we could, without being able to discover any Thing, only that the Margin was large, and the Lines at a considerable Distance, and ruled with two little parallel Scores, to make the Writing straight and equal. This KATA, with a Δ and a Σ , which I also observed in it, proves that it is a * *Greek Manuscript*. But the bare Tradition is not a sufficient Demonstration that it was written by St *Mark*: The Age we now live in, does not furnish us with any Original of that Time; neither can it be proved that there is any Manuscript in the World, that comes any Thing near that Time. The Manner of Writing, which I observed, would rather make me inclinable to believe, that it is the Work of some professed Transcriber. Besides, we must rely on common Fame, to believe it to be a Gospel rather than any Thing else, since

Father *Mont-faucon* has been much mistaken about this MS. in his *Diarium Italicum*: But has since acknowledged part of his Faults, in his *Paleographia Græca*. See the last Preface, at the Head of this Volume.

* *Alfonfus Ciconius* positively affirms that this Manuscript is *Latin*; and this was one of the Reasons upon which *Baronius* grounded his Opinion, that St *Mark* wrote his Gospel in *Latin*.

* This History one can hardly distinguish any Letters in it. is reported by * The Treasury was robbed in the Year 1427, by a certain *Candiot* named † *Stamati*, who made a Hole in the Wall; they recovered every Thing, but the Thief was sentenced to be hanged; and,

† *Stamati* having communicated the Secret to one *Zachary Grio*, that *Grio* discovered the same, and received a great Reward; but the Thief was

hanged on the two Columns or marble Pillars which are at the Entrance of the Palace, over-against the *Logietta*. *Lewis Garon* affirms, the Theft was valued at two Millions of Gold. They say, that the Well in the Court of this Palace cannot be poisoned, because two Unicorns Horns were cast into it.

|| He was condemned for a Heretick, by the fourth Council of *Lateran*, and his Books were burnt by the common Hangman, in the Year 1215.

THE Palace of *St Mark* is contiguous to the Church: It is a large fine Building, though after the *Gotbick* Manner. It hath been burnt four or five Times; and the various Reparations of it have spoiled the Uniformity of the Structure. The Side which is on the Canal, is built of a certain *pietra dura*, brought from *Istria*; and the Architecture of that Part is highly esteemed: Were the rest of the Building suitable, it would be a very fine Structure. The Doge lodges in this Palace; and here it is that all the Councils of State, and the Magistracy do meet. The Apartments are large, high, and well wainscotted; but dark in Comparison of the Light that is now a-days required in Buildings. The Hall where the Body of the Nobles assembles, which, you know, composes the Grand Council in which the Sovereignty of the State resides, is extremely large.

and

and adorned with fine Paintings; among which are the Pictures of the Doges; the History of the Conquest of *Constantinople*, which was taken in the Year 1192, and lost threescore Years after. The Picture of *Frederick* and *Alexander* is there also; they have not forgot the Circumstance of the Foot on the Neck.

WHAT I observed in this Picture, gives me an Opportunity to add something to what I have already said on the same Subject. I think we ought not to take in a rigorous, and strictly literal Sense, what is commonly said; that the Pope * set his Foot † on the Emperor's THROAT. This Action would become less odious, and more credible, if it were related as it is represented in this ancient Picture. For the Pope seems only to put his Foot lightly on the Neck of the Emperor, without shewing a very great Passion. Tho' the History of the Popes mentions a great Number of them that were guilty of the utmost Excesses of Pride, Brutishness, and Fury; and tho' such a haughty Man as this *Alexander* was capable of the most spiteful Resentments, when he was animated with Revenge and Indignation, it ought to be considered, that so violent an Action, on such an Occasion, among Strangers, in a publick Place, and in the Sight of such a Multitude of People, would have been

* The same Story is represented in the Church of St *James de Rialto*.

† Deposte le vesti d' oro, prostrato avanti l'e' piedi d' Alessandro, chiedeva misericordia; & il Papa postoli il piede destro sù il COLLO, disse quelle parole del Salmo; super Aspidem & Basiliscum ambulabis, & conculcabis

Leonem & Draconem. Al cui motivo l' Imperatore rispose; non tibi, sed Petro. Ed il Papa più forte Calcando il piede soggiunse, & mihi & Petro. Theodor. Valle Cit. di Pip. cb. x. The same Story is unanimously related by a thousand other Authors, among whom I shall only cite *Alex. Maria Vianali*, and *Giovanni Francesco Lauredano* two noble *Venetians*, with *Nicolas Doglioni*. The first wrote a History of *Venice*, which is very much esteemed, and the second the History of Pope *Alexander*. They are both positive on this Subject. Instead of quoting that Passage in the Psalms, the Pope might have rather alleged the Example of *Josbua* x. 14.

contrary to the Policy, as well as the Gravity of God's Vicar. Whereas it was not only a noble Pride, but also the Duty of him who represents the Master of the Universe, and whose Government extends itself over all the Kings of the World, on such an Occasion to maintain the Dignity of his Character. 'Tis true, that the Submission and Repentance of the Vassal, ought to have been received with a Spirit of Meekness; but on the other Hand, it was not just that he should be acquitted for a single Reverence. It was requisite, as I observed before, that the Lieutenant of Jesus Christ, should maintain the Interest of his Master: And that, at least, he should make the Offender feel his Power, the same time that he granted him Pardon. If it be objected, that all this is founded only on the Fancy of a Painter, who represented the Story as he thought fit: I answer, first, that this is a mere precarious Assertion. Painters do not always give themselves a Latitude, nor do they usually allow themselves a Liberty that is inconsistent with an important Circumstance. And in the second Place, it is more reasonable to believe this Picture, than to form chimerical Notions on purpose to refute them. Some wrangling Disputer will perhaps alledge, that the Neck is not the Throat, but I think it not worth the while to reply to so frivolous an Objection. I hope you will pardon this fresh Digression, in which I was the more easily engaged, because of the Discourse we had on this Subject.

Bajamonte Tiepoli, a noble Venetian in the Beginning of the fourteenth Century.

I SHALL only add two Remarks on the Palace of *St Mark*, which, in my Opinion, deserve to be taken Notice of. The Rebellion of *Bajamonte*, the Story of which you know, was the Occasion of the erecting of a little Arsenal in the Palace, to which there is a Passage from the Hall of the Grand

Grand Council, by a Gallery of Communication; that if the People should conspire against the Nobles, and make any Attempt against them while they are sitting, they might be furnished with Arms upon the Spot to defend themselves. And 'twas also for the same Reason that they built that little Tribunal called the *Loggia*, which is at the Foot of the Tower of *St Mark*, in Sight of the Palace; and of the Hall of the Grand Council. There are always some of the Procurators of *St Mark* there, upon the Watch, while the Council is assembled; making a shew of doing other Business. This Arsenal is furnished with a competent Number of Fuses and Musquets, which lie always ready charged; and a great many other good Arms. There is a Machine, a little out of Order, which is to light five hundred Matches at once. Besides these, they keep, in the same Place, a considerable Number of curious ancient Arms, among which they preserve, the Sword of the valiant *Scanderbeg*. I observed there the Bust of * *Francis Carrara*, the last Lord of *Padua*, so famous for his Cruelties. They shew a little Box for a *Toilette*, in which were six little Guns, which were so ordered with Springs, adjusted in such a Manner, that upon the opening of the Trunk, the Guns fired, and killed the † Lady, to whom *Carrara* sent it for a Present. They show also with this, some little Pocket Cross-Bows, and Arrows of Steel, with which he took Pleasure to kill those he met, so secretly that they could hardly either perceive the Blow, or him that gave it. *Ibi etiam sunt seræ, & varia repagula, quibus turpe illud Monstrum Pellices suas occludebat.* I must not forget the two little Statues of *Adam* and *Eve*, which *Albert Durer* made in Prison, with the Point of a Pen-knife, and for which he obtained his Liberty.

* Strangled at *Padua*, with his four Children, by Order of the Senate of *Venice*, in the Year 1405.

† The Countess *Sacрати* In Jan. 1696. There were no more than two Guns in the Box.

The Discoverers are sometimes rewarded. They make themselves known by a Bit of Paper torn from the Billet, which they put into the Box.

Bessario Nicæus Cardinalis, Bibliothecam suam, quam ex Græciæ reliquiis hinc inde conquisiverat, Templo D. Marci Venetiis dicat. Ann. 1468. Calvinus. Some think that Calvinus mistook the Year of this Donation, because it seems to contradict

THE other Particulars which I shall yet observe about the Palace of *St Mark*, are the Muzzles under the inner Portico; in several Places of the Galleries; into the Throats of which any Body may cast a Letter or Note, to give what Advice he thinks fit to the Inquisitors of the State, who have the Keys of these Boxes; and make use of the Notices they find, according to their Judgment and Equity. This is what they call *Denuntie Secrete*.

THE Library is in the *Procuraties*, over-against the Palace, and on the other Side of the *Broglia*. There are several *Greek Manuscripts* in it, which were given by Cardinal *Bessario*, who you know was a *Grecian*. I could not learn that there was any Thing rare in this neglected Library, except another Manuscript, *De consideratione Dei*, which they ascribe to *St Augustine*. I cannot tell what Reasons induce them to believe it, but it is very certain, that the Title of this Treatise is not in the Index of *Possidius*. A Friend of mine, who travelled into *Spain*, told me, that there is in the *Escorial*, a Manuscript Treatise of *Baptism*, which also passes for *St Augustine's*, and is different from that which we have of that ancient Doctor against the *Donatists*; and they add, that *Charles* the fifth refused fifty thousand Pistoles for it: But I believe that poor Prince would have gladly taken them, when at his latter End he was forced to sell his Jewels. To return to the * Library; if it was none of the most

the Date mentioned in that Prelate's Epitaph, which is to be seen at *Rome*. Bessario Episcopus Tusculanus S. R. Ecclesiæ Cardinalis, Patriarcha Constantinopolitanus, Nobili Græciâ ortus, oriundusque, sibi vivens posuit, anno salutis 1466. But this Epitaph does not mention the Year of his Death; the Date refers to the Words sibi vivens posuit. *Mezeray* says, that *Sixtus IV.* sent him to *Lewis XI.* in 1471. He was a Native of *Trebizond*.

* The Library of *Petrarque* makes part of *St Mark's*, with those of the Cardinals, *Alcandre* and *Grimani*.

numerous

numerous, nor rarest, and best conditioned in the World; yet, to make amends, it is adorned with Painting by *Titian*, and some other famous Masters, which are much esteemed. There are also many *Greek* Statues of admirable Beauty, particularly, the above-mentioned *Ganymede*, carried away by *Jupiter*, transformed into an Eagle; a *Venus*; an *Apollo*; and two Gladiators. It must be acknowledged, that this Library is neither kept in good Order, nor much frequented. That of the *Benedictines* at *St George Major* is more numerous and accessible, and more carefully looked after: And that of the *Dominicans* of *SS. John and Paul*, deserves almost the same Character. There are also considerable Libraries belonging to the *Theatins* of *St Nicholas Tolentini*; the Canons of *St Saviour*; the bare-footed *Carmelites*; as well as those at *St Stephen's*, *La Salute*, *St Anthony di Castello*, and in several other Convents. *Dominico Martellini*, in a Treatise lately published, entituled *Ritratto*, &c. assures us, that one may find Admittance into several private Libraries, which are kept open on certain Days for that Purpose: Such as those of the Procurators *Baptista Cornaro Piscopia*, *Antonio Nani* of * *Zueca*, and *Philippo Bono*; of the Nobles, *John Cornaro* of *St Paul*, and *Marino Zani*; but especially that which belongs to the *Sarotti's*, where the Curious are entertained with a great deal of Civility and Liberty, on *Mondays*, *Wednesdays*, and *Fridays*, &c.

The greatest Part of these Statues were presented to the Library by *John Grimani* Patriarch of *Aquileia*, and *Frid. Contarini* Procurator of *St Mark*. They were set up in the Place where they stand at present, Anno 1597.

* Or *Giudecca*.

THEY give out, that there are as many fine Paintings at *Venice*, as at *Rome*; and we have already seen good Store of them: But I do not pretend to undertake to give you a particular Account of them. The three most celebrated Pieces of those that are to be seen in the Churches, or other Publick Places, are the
 Wedding

Wedding of *Cana*, by *Paul Veronese*, in the Refectory of *St George Major*. The Presentation of the Virgin by *Titian*, in the School of *Charity*: And the * *St Peter Martyr* at *SS. John and Paul*, by

This *St Peter* was a *Dominican*, and In-

quisitor-general in *Lombardy*. He was knocked on the Head with his Companions by some Sectaries whom he prosecuted. This happened near *Barlassina*, on the Road betwixt *Como* and *Milan*.

VENICE is perhaps the only City of *Europe*, where young Painters may best study the Beauties of Nature. There are two Academies, where there are always naked Persons of both Sexes to be designed, and which are often on the Stage together, in what Posture they please to put them. Every Body for a small Matter may come in there, and you cannot believe with what Boldness these little Creatures will endure to be gazed on by all the Spectators.

I SHALL answer in a few Words your Question concerning the ebbing and flowing of the Sea, by confirming what you have doubtless heard from others. The Sea flows six Hours, and ebbs as much: It is later every Day by three Quarters of an Hour, or thereabouts, as upon the Coasts of the Ocean which you have seen; and the Tides rise usually at *Venice* four Foot, or four Foot and an half: Sometimes more, and sometimes less; and here, as well as in all other Places, it agrees with the Moon, after the usual Manner: I shall take Care to impart to you the Observations I shall have Occasion to make along the Gulf from *Ravenna* to *Loretto*.

THE Shore is extremely pleasant beyond those long and narrow Isles, which make Banks on the East-side; and form a kind of Semicircle from North to South, round about *Venice*: This is properly the Sea. There you find Shell-fish, and the

the Walk is very diverting. They get Store of Oysters about *Venice*, but they differ much from the Savour of ours. They are even thought to be hurtful ; and Strangers, especially, abstain from eating so many as in other Places.

You have Reason to say, that *Policy* and *Liberty* are two Words, which make a great Noise at *Venice*. But it must be acknowledged, that the *Venetians* are not the only Persons who magnify their Policy. I think 'tis generally confess'd, that they have refin'd this Study, and have succeeded : That I neither can nor will contest. I shall only offer Two Observations touching that Subject : The first is, that when we speak in general of the Policy of *Venice*, we run immediately to a particular Consideration, which fills our Minds with false Prejudices. Before we proceed to take a nearer and more exact view of this boasted Policy, we judge of it by a deceitful appearance of a false and ill-grounded Experience. The State of *Venice*, say these Men, hath maintained it self for this Twelve or Thirteen hundred Years. What a wonderful Thing is this, add they, and what greater Proof can be desired of the Excellency of it's Government ? But by resting here, without further Examination, they draw a false Consequence from a very ill-grounded Principle. For this way of Reasoning cannot be just and solid, unless the State of *Venice* had always maintain'd it self under the same kind of Government. One might then admire the wise and happy Conduct of it's Councils, which, by the various results of their Prudence, had thus preserved the State for so long a Succession of Ages. But to deal plainly, this is not the case of *Venice* ; for to what purpose wou'd it be to dissemble, when the Thing is obvious to the Sight and Knowledge of all the World?

World? The Truth is, that the Government of *Venice* hath often changed it's Constitution, without affirming what some maintain, that this Republick hath rendered Homage to the Kings of *Italy*. 'Tis in vain to deny, that the Doges were for a long Time absolute Sovereigns; whether by Right or Usurpation it matters not. The State of *Venice* was no more a Republick, when it's ancient Dukes governed with an arbitrary Power, than the State of *Rome* was a Commonwealth under the first *Cæsars*, or during the Triumvirate. And therefore we must carefully observe the Difference between these two Propositions: *The Republick of Venice has maintained itself for Twelve hundred Years; or, Venice has been a State, or the Capital City of a State, for Twelve hundred Years.* The first of these Propositions, in a strict sense, is really false; for the Reasons I alledged: and the second is true; but nothing can be concluded from it. One might as well say, that *Rome* has been the Capital City of a State, for above Two thousand four hundred Years, but could not from thence conclude, that the State of *Rome* had maintained itself in the same Constitution, during all that Time; for a Government cannot be said to maintain itself, when the Form of it is altered.

My second Remark upon this Policy, which makes so much Noise, is, that the Signiory of *Venice* being confined within narrow Limits, in Comparison of the great States of the World; and the main Ambition of this Republick, I speak principally, as it stands at present, being only to live quietly and peaceably with all the World; I do not see what Need it has of such an extraordinary Nimbleness of Wit, or such high Efforts of an exalted Genius, to maintain itself in quiet. When the Republick of *Rome* aspired
to

to the Empire of the Universe; when it endeavoured to fill the World with it's Colonies, and had already made so many Kings it's Tributaries, and was to find out the Secret, to make it self both feared and loved by the Provinces it had newly subdued; then it was that Policy was necessarily required. But there is no such Occasion for it at *Venice*. If the little Republick of *St Marin* should come to boast of it's Policy on the *Broglio*, do you not think that such a Rhodomontade would make a diverting Scene? To speak Truth without derogating from the Glory and Power that *Venice* has several Times acquired; it is certain, that *Venice* is no more to be compared to old *Rome*, than *St Marin* can come in Competition with *Venice*.

I MIGHT add, for a third Remark, that the wonderful Policy of *Venice* could not prevent the many Declensions which that Republick has suffered.

THE Republicans talk of nothing but their Liberty; yet these poor People are Slaves to their Masters, as all other poor People are, under what Government soever they live: And, in the mean Time, they stuff their Heads with I know not what pretended Notions of Liberty, as if every one of them were a little Sovereign. But it must be confessed, that the Inhabitants of *Venice* have more Reason than any other People to boast of theirs. I will tell you in two Words, what that Liberty is: You must never in the least meddle with Affairs of State: You must commit no enormous Crimes punishable by Justice, which by their Notoriety may oblige the Government to call you to an Account; and in all other Respects you may do what you please, without so much as fearing to be censured, or even observed. This is the Sum of the *Venetian*

tian Liberty. I could tell you many Things on this Subject, that are very particular, which might even seem somewhat incredible: But since these Reflections would carry me too far, I will defer the further Consideration of them to another Opportunity.

As for the Question you propose about the Toleration of Religions, you must know, that the *Greeks*, *Armenians*, and *Jews*, are allowed the publick Exercise of their Religions; all other Sects are suffered or connived at, but they order their Meetings after so secret and prudent a Manner, that the Senate hath no Reason to complain of the Abuses or Indiscretion of any Persons.

NOTWITHSTANDING, the worshipping of Images and Relicks, and many other Superstitions reign at *Venice*; they prevail chiefly among the common People, to whom the Government is willing to grant these Amusements. Their Wits care neither for that, nor any Thing. Formerly the *Venetians* were as silly as the rest of the Popish World. The Excommunications of the Pope scared them, and sometimes did them a great deal of Mischief. Those of *Clement V*, for Example, made a terrible Pother among them, and spoiled all their Trade: But now they trouble not themselves about such things; and the Liberties of the *Venetian* Church are at present as great as those of the *Gallican*. They take notice of the Pope as a Prince; but do not much regard him as Pope. When the * *Jesuits*, who are the most potent Support of that

* The *Jesuits* have neither a College nor Novitiate at *Venice*; and their Church makes a mean Shew. They have some good Paintings: Those in the Sacristy are by old *Palma*. In the Chapel of the great Altar there is a fine Piece of the Assumption, by *Tinto-*

ret: And one of the Circumcision, by the same Hand; with the Visit of the Virgin, by *Andrew Schiavon*. The Martyrdom of St *Lawrence* is a famous Piece of *Titian's*; and the Beheading of St *John* by old *Palma*. The Tombs of *Horatio Farnese*, General of the *Venetian* Army, of the Doge *Paschal Cicenia*, of the Procurator *Priam Legio*, and some others are very fine.

which

which they call the Holy See, would have submitted to the Order of Suspension, sent to the Clergy of *Venice* from Pope *Paul* the Fifth, they were driven out as Enemies and Disturbers of the State. And though for some Reasons at the instant Sollicitations of the Court of *Rome*, they were afterwards recalled; it was on Condition, that they should not make such Disturbances as they do in other Places. Though they had bad Designs, the Republic knows how to curb them: But considering the Precautions that are used, the Toleration of the Jesuits at *Venice* can produce no ill Consequences: For, I am informed, they suffer none to live there but such as are born Subjects of the State; and they assure me also, that the Superior must be a Native of the City. In a Word, 'tis certain that the *Venetians* do not suffer themselves to be governed either by the Priests or the Monks. Men of that Profession may wear Masks during the Carnival; keep their Concubines; sing on the Stages; and take what other Liberties they please: but they must not thrust their Noses into Affairs of State. The Senate in *Venice*, as well as in *Holland*, is wise enough to be sensible of the Disorders which happen when such Persons as these are permitted to meddle with the Government. And I wish to God they would do the same in all other States in the World.

I HAVE taken particular Care to inform myself about the Sentiments of the *Greeks* who live here, touching the Articles of which you make mention in your Letter. But to speak freely, though I find them to be declar'd Enemies to the *Roman* Religion, and tho' they exclaim furiously against the

The *Greek* Church is dedicated to St *George*. The Front is pretty handsome, and they have

some coarse Paintings, after the Mode of their Country, on a Ground of Gold. The Church has but one Nave, without Pillars.

Usurpations of the Bishop of *Rome*, when they speak with Freedom: I perceive by their Discourse, that either by Contagion, or some other Reason, they differ in several Points from the other *Greek Churches*, which are at present under the Dominion of the *Turk*; especially if we may believe the Relations of those Countries. So that from the Opinions of these we ought not to draw any Conclusion concerning the Belief of the *Greeks* in general. To deal plainly with you, they declare here, that they believe Transubstantiation; but this is not sufficient to decide the Question, which has made so much Noise; and at the Bottom, makes nothing against those who will not admit that Doctrine. They make Use of common Bread; they mingle Water with the Wine, and communicate under both Kinds. There are two Altars in their Church, one which they call the Altar of Preparation, and the other of Consecration. On the first, they cut the Bread with a Knife, fashioned like the Head of a Spear. There they also mix Water with the Wine, and the Priest takes it with a Sponge out of the Vessel in which it was first mixed, and afterwards squeezes it out into the Chalice. They embrace one another before they receive the Sacrament: And the Communicants receive the Bread dipt in the Wine, the Priest putting it with a Spoon into their Mouths. All this we saw: The Archbishop who officiated, had a Mitre fashioned like an imperial Crown, and all his other Ornaments were magnificent: They were changed from Time to Time, according to the several Parts of the Service.

THERE are among them Abundance of Ceremonies and Mysteries. When the Bishop blesses the People, he holds in his Right-hand a Candlestick

Candlestick of three Branches, with the Tapers lighted ; which is an Emblem of the Persons of the Trinity. The Candlestick which he holds in his Left-hand hath two Branches, to denote the two Natures of *Christ*: But I will not engage further in the Intricacies of these mysterious Representations. Their Churches are divided into four Parts ; the Altars of Preparation and Consecration are in the Place which they call Holy, at one End of the Church. There are none, but he who officiates and those who serve him, who commonly enter there. The second Place is appointed for the other Parts of the Service : The Men are in the third Place, which is separated only from the second by little Ballisters ; and the Women set behind a Lattice, at the other End of the Church, or in the Galleries. The whole Service is performed in the vulgar *Greek*, which is their natural Language, and understood by the People. They highly condemn the Use of unknown Languages in the Church : They worship standing, bowing their Heads, and laying their Hands upon their Breasts. Those who are married, may be advanced to Ecclesiastical Preferments without quitting their Wives : But those who are received before Marriage, are not afterwards suffered to marry. They pretend that Christian Decency permits not any Person to marry above thrice ; so that they forbid fourth Marriages. They deny Purgatory, and you know upon what Principles they pray for the Dead. There are very few here who believe a temporary Hell, from which the Elect are delivered ; but they pray for the Souls which, they say, are sequestered, expecting the last Judgment. The Use of Confession is much practised among them, but not after the *Roman* Manner. The Article

of the Proceſſion of the Holy Ghoſt, they put it in the Rank of thoſe which are more curious than edifying; inſomuch that that Queſtion is now paſſed over with as much Silence as formerly it made Noiſe. They keep certain Relicks as precious and ſacred Memorials, but never worſhip them. I remember I have read in *Thevet*, that the *Greeks* of *Albens* excommunicate the Pope ſolemnly on *Good-Friday*. And the Monk *Surius* reports, that at *Jeruſalem* they pray to God every Day in a certain Part of the Publick Service, that he would keep them ſtill under the Dominion of the *Turk*, rather than ſuffer them to fall under that of *Rome*. And *Villamont*, who was as rigid a *Roman Catholick* as *Surius*, has written in expreſs Terms, that they had rather ſell their Daughters to the *Turks* for Slaves, than marry them to thoſe of the *Romiſh* Religion: After this, I ſee no Reaſon why the Gentlemen of *Rome* ſhould reproach the *Calviniſts* with the Averſion that ſome *Lutherans* have for them. It is commonly practiſed, tho' very unreaſonably, that the Proximity of Opinions between one Sect and another, among Chriſtians, doth not create any better Correſpondency betwixt them.

I HAVE alſo uſed my utmoſt Endeavours to procure ſome particular Account of the Creed and Worſhip of the *Armenians*, that I might know it from the firſt Hand; but I have not hitherto had an opportunity to be acquainted with any of them, nor have I yet been preſent at their publick Worſhip; becauſe they are at Work in the Repairing of their Church, and ſo cannot yet aſſemble in it. One of my Friends, The *Armenians* at *Venice* are all a Sort of Pedlars, without either Learning or Breeding. I have diſcourſed with ſeveral of them, and endeavoured to get ſome Information, by asking them Queſtions; but could never obtain a reaſonable Account from any of them. And even their Prieſt [for at that Time they had but one] was as ignorant as the reſt. Yet I can very well ſay, that thoſe who have written that the *Armenians* of *Venice* profeſs the *Romiſh* Religion are miſinformed.

among

among other things, assur'd me of these four or five Articles. That they communicate under both Kinds: That they give the Sacrament to little Children: That they believe the Sequestration of Souls as the *Greeks* do: That they give a Bill of Divorce: That they believe there will be no Difference of Sexes after the Resurrection. And after all, there are so many particular Opinions among all these People, that 'tis not an easy Matter to determine positively what they believe.

THERE are several other Particulars in my Journal, with which I might entertain you at present; but I had rather join them to those other Observations which I shall make hereafter; that I may have Occasion to add also such new Instructions as I hope to receive.

I was just now with the Abbot *Lith*, whom I mention'd before; and it comes into my Mind to inform you, before I finish my Letter, of a Thing which he assur'd me of, and I should have been sorry to have forgotten, though it has no Relation to *Venice*. We were discoursing of the few numerous Families which are taken Notice of here, in Comparison to other Places; and he told me, on this Occasion, that one of his Relations had twenty four Sons by one Wife, who were all marry'd; and that all the twenty four with their several Wives, had been seen in a Company together: Though there is nothing in this but what is very possible, yet it is extremely rare.

I HOPE I shall quickly receive a Letter from you; and you may expect another from me before I leave this City. I am,

Venice, Jan. 20.
1688.

S I R,

Your, &c.

L E T T E R

L E T T E R X V I I .

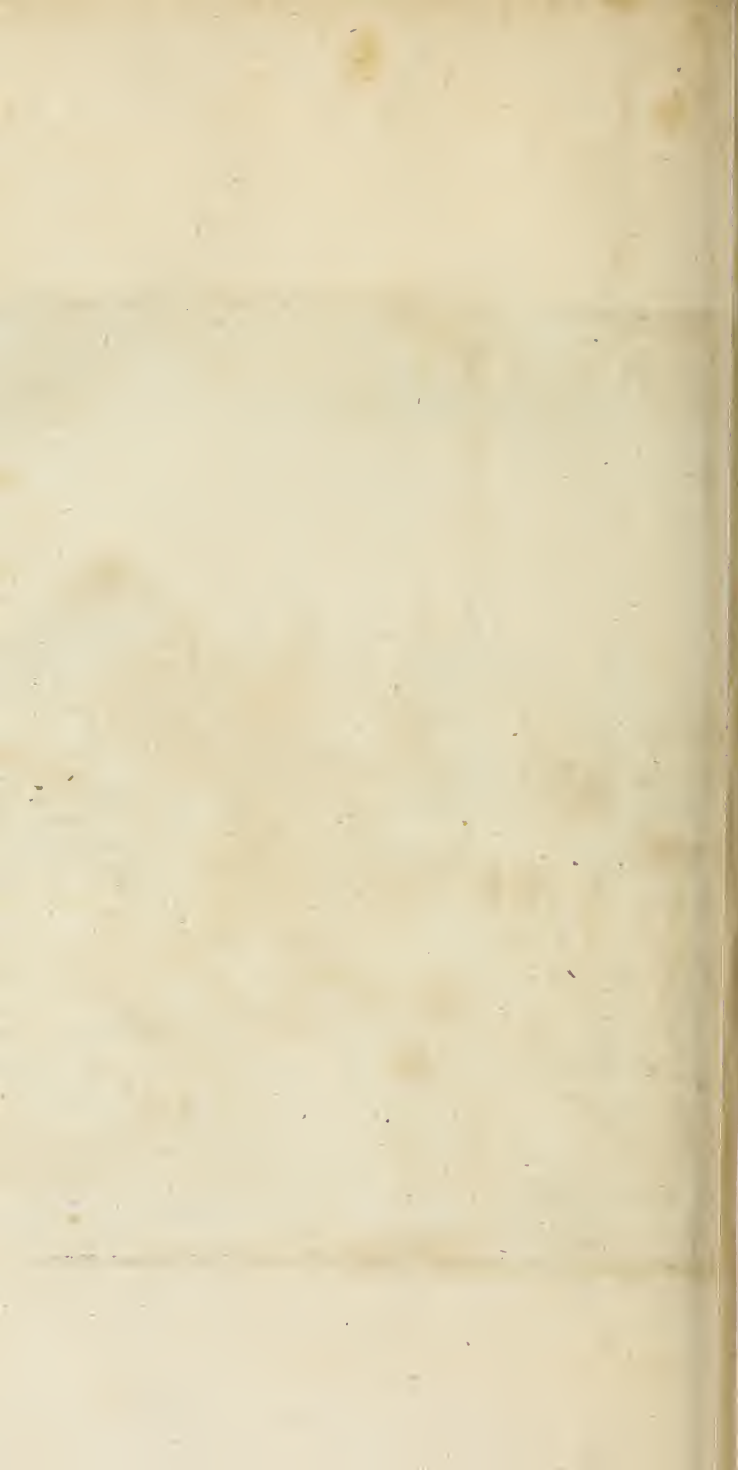
S I R,

This Bridge is founded on ten thousand Piles of Elm : And it appears by the publick Registers, that it cost two hundred and fifty thousand Ducats of *Venice*. S. Did.

THERE are some Observations which I cannot forbear adding to what I have already sent you, concerning the City of *Venice* : For Example, the Bridge of *Rialto* is so famous a Piece, that I must not forget to say something of it. *Venice* is divided by a great Canal, of the Figure of an S, and the Bridge is about the Middle of this Canal. When they begin to praise the Structure of this Work, they break forth into Admirations, and can find no Terms but what are too weak for expressing their Thoughts ; though all this is purely the Effect of Prejudice. This Bridge hath but one Arch, and all the Wonder consists in the Greatness of this Arch. I took care to measure it, that I might give you a certain Account of it. The Compass of the Arch makes exactly the third Part of a Circle, and there are ninety Foot from one End, or one Extrêmy of the Arch to the other, on the level of the Canal : From which we may gather, that the Arch is near twenty four Foot high. It cannot be denied, but that a great Building of any Kind soever, deserves more Consideration than a smaller one ; but, in my Opinion, it must also be confessed, that when they are both of the same Nature, and when there is not a very remarkable Difference in their Largeness, there is nothing more incomprehensible in the one, than in the other. This Bridge ought not to stand in Comparison with

The Bridge of Rialto.





with those * great Works, of which the bare undertaking, is in some measure surprizing: It is an Arch of a Bridge, which is somewhat bigger than those that are usually built; and this is all the Miracle. I might also put you in Mind of a Fault in the Structure of this Bridge, against that Maxim in Architecture, That to give the greater Strength to an Arch, it is necessary that its Compass make an entire Semi-circle, whereas this makes but a third Part of a Circle, as I intimated before. But to speak freely, I cannot find any Solidity in the Reasoning of those who established this Principle. And I conceive clearly, that when an Arch makes any Part of a Circle, let the Portion be never so little, if the Semi-circle does not wholly appear, yet it must be understood, and really exists in the Piles or other Foundations which resist the Weight or Bearing of the Arch; and so comes to the same thing. To be fully convinced of the Truth of what I say, one need but consider, that if an Arch, which would describe an entire Semi-circle, were walled up, and fill'd to such a height, that only the sixth Part of its Circumference should appear; or if you will, a sixth Part of a Circle, this Top of the Arch would lose nothing of the Force it had before. The Bridge of the *Rialto* is very solidly built, with large square Pieces of a Kind of white Marble; there are two Rows of Shops which divide it into three Streets, the great one in the midst, and two little ones between the Rails and the Back-sides of the Shops. Generally the other Bridges have no Rails. You go up to them by Steps, which are almost all of a certain white Stone, † hard and

* The Bridge of *Civenchu* in *Japan* is three hundred and sixty Toises long, and six and a half broad. It is all built of a black Stone, which is almost as hard and smooth as Marble; it is supported by three hundred Stone Piles. Every Stone of the Arches is eighteen Foot in Length, and four in breadth; and there is a Row of Lions of an extraordinary bigness on each Side. The Bridge of *Tinsem* is not so long, but is more curious, as consisting but of one only Stone. *Dutch Embassy to the Emp. of Japan.* Part I. They boast also at *Nuremberg*, of their Bridge of one single Arch, and those of

St *Maurice* in the *Valais* could do as much.

† *Pietra dura*: of *Istria*. There comes also abundance of it from the Islands of *Bioni*, in the *Gulph*, an hundred and twenty Miles from *Venice*.

slippery; which partly gave Occasion to the Proverb, that advises us to beware of the four *P's* of *Venice*, *Pietra Bianca*, *Putana*, *Prete*, * *Par-talone*.

* The common rude People call the Nobles so. The three wicked *K's* καππὰ καὶ τα τεῖα were formerly *Capadoces*, *Cretenses*, *Cilicienses*.

† As are the Palaces of *Pisani*, *Morosini*, *Loredano*, *Rosini*, *Vandramino*, *Griazani*, *Cornaro*.

See in the Supplement, concerning the *Air* and *Water* of *Venice*.

THE finest Houses in *Venice* are upon the great Canal; and there are some which appear very + magnificent. They are great Masses or Piles of Building, which would have no outward Beauty, if it were not for the Mask which I mentioned in my Letter from *Vicenza*; I mean that Frontispiece which commonly consists of two or three Orders of Architecture, and covers the Building on that Side, which is most in View; for the rest of the out-side is no way pleasing to the Eye.

THE *Lagunes* may cause you to judge easily, that the Air of *Venice* is not very wholesom, as a famous Physician of *Ravenna* has observed, [*Thomas Philologus*] in his Treatise *De vita Venetorum semper commoda*. And if 'tis the common Saying in that Country, That the Air of *Venice* is good, 'tis only in Respect of that of several other Places in the *Lagunes*, where it is very bad. So are Things more or less valued, according to the Comparison that is made of them, with better or worse of the same Nature. The Water is almost all very bad too. Of a great Number of Wells which are in this City, there are but very few good for any thing. The best Water is the Rain-Water, which some private Persons preserve in Cisterns; and that which they fetch from the *Brenta*.

THE common Wines are also very unpleasant; that which they call *dolce*, *sweet*, is to the *French* Palates of a disgustful Taste; and the *Garbo* or *Brusco*, *sowre*, on the contrary is extremely sharp. After they have drawn off the pure Juice or Liquor, they mix Water with the Stalks and Skins of Grapes, that they may squeeze some Sharpness from them. 'Tis also sometimes

sometimes mixt with *Lime*, *Allum*, &c. which gives it some piquant Briskness, but makes it very harsh; besides, this Mixture palls and weakens the Wine, which was not very strong before. They have also a very ill Way of making their Bread; let it be as fresh as you will, the Dough has been bruis'd so much, and is so hard, that you must break it as they do Bisket, with a Hammer. In other Respects the Entertainment is pretty good, in the *French* Inns, which are the only Places where you may be tolerably accommodated in.

STRANGERS have so little Commerce with the Natives of this Country, that it is difficult to learn their Customs, and Manners of House-keeping: And therefore I could give you but a very imperfect Account of these things. I read the other Day in a Preface of *Henry Estienne*, that in his Time, they had an ill Opinion in *France*, of a Woman who discovered her Neck; whereas in *Italy*, and particularly at *Venice*, every old Hag expos'd her wither'd and swagging Breasts to view. But things are much * changed since his Time. At present the Women of Quality are shut up so close, that you can scarcely see their Face; not even in the Churches, which are the only Places where they usually appear in publick. When they go abroad, they are shut up in their *Gondola*'s, and accompanied with two old Women, who never leave them. The ordinary Women cover themselves with a great Scarf, which opens only a little, before their Eyes; and they go abroad but rarely, because the Men buy Provisions, and take care of all Business without Doors.

* There are none but professed Courtezans, who shew their Necks bare.

THEY send the Girls to Monasteries in their Infancy; and dispose of 'em in Marriage without their Knowledge; and even frequently without

out letting them see their future Husbands. That you may not be surprized at this, you are to know, that they make not commonly Marriages here, under the same Notions, and with the same Designs as they do in other Places. They don't trouble themselves with Love, Affection, or Esteem, in this Case. If any of those Conveniencies happen, so much the better; but they mind nothing save Kindred and Riches. The Use of Concubines is so generally received, that the greatest Part of the Wives live in good Correspondence with their Rivals; and 'tis that makes amends for the personal Defects of the married Women. There is also another Way of Concubinage, very much used by those who are subject to some Scruples of Conscience; which is indeed a great Rarity at *Venice*, on that Subject. It is a Kind of clandestine Marriage, the Ceremony of which is not performed but a long Time after the Consummation; and commonly not till a few Days, or Hours perhaps, before the Death of one of the Parties: The Men find this Method convenient, because it keeps the Women in perpetual Awe, and constant Complaisance, being in daily Fear of being turned off. I know a rich Merchant who had lived thus for above twenty Years with his Female Companion. When he is in a good Humour, he promises to marry her before he dies, and make their Children his Heirs. But the most usual Practice is, to live on the Common, at so long kept, so much paid, until the first Desire of Change, without fixing on any certain Person either for Wife or Concubine: Those who are not rich enough to keep a Miss for their own Use, join with two or three Friends; and this Plurality, which would in other Places be insupportable, does in this Place serve only to tie the Knot of Friendship firmer between
between

between Companions in the same Fortune. Libertinism, concerning the Women, is turned so common and general a Custom, that, to speak truly, it takes away all Sense and Remembrance of Sin. As 'tis one of the Maxims of those Politicks, to bring up all Persons in Effeminacy, and especially the young Nobility: The Mothers are the first who find out Courtezans for their Sons, that they may keep 'em from falling into contagious Pits; and when they have made a Bargain with the Father and Mother for some young Maiden; all the Relations of this poor Girl come in cold Blood, to wish her Joy; as if it were for a Marriage lawfully contracted. It is something peculiar enough to see a Mother deliver up her Daughter for a certain Sum of Money, to be paid by the Month or Year; and swear solemnly by God, and upon her Salvation, that she cannot afford her for less. We must not say, that all Mothers would do the same; but 'tis certainly a Thing commonly practised. I was informed by a good Catholick, that the Confessors are not willing to be troubled with such *Peccadillo's*; they will not hear such Trifles, but ask presently, *qualch' altra cosa*: True or not, 'tis become a Proverb at *Venice*. There are none but some foolish foreign Courtezans, who by a kind of nice Scruple, which they brought from their own Countries, will have some Mass said upon their Account. It is true, this costs them but little, because those whom they employ have also need of their Assistance; so that they are kind to each other; and it is not difficult so to order Affairs, that they may have no Occasion to be out of Pocket. There are whole Streets of that Sort of Ladies of Pleasure, who receive all Comers; and whereas the Habits of other Persons are black and melancholy, these are drest
in

in red and yellow, like Tulips; with their Breasts open, their Faces painted a Foot deep, and always a Nosegay on the Ear: You may see them standing by Dozens at the Doors or Windows; and the Passers by seldom escape them without torn Sleeves.

THE Carnaval begins always the second Holiday after *Christmas*; that is, from that Time People are permitted to wear Masks, and to open the Play-Houses, and the Gaming-Houses. Then they are not satisfied with the ordinary Libertinism; they improve and refine all their Pleasures, and plunge into them up to the Neck. The whole City is disguised. Vice and Virtue are never so well counterfeited, and both the Names and Use of them is absolutely changed. The Place of *St Mark* is filled with a thousand Sorts of Jack-Puddings. Strangers and Courtezans come in Shoals from all Parts of *Europe*: There is every where a general Motion and Confusion, as if the World were turned Fools all in an Instant. It is true, that the Fury of these Bacchanals does not rise suddenly to the Height; there is some Moderation in the Beginning; but when they begin to be sensible of the dreaded Approach of the fatal *Wednesday*, which imposes an universal Silence, then they celebrate their great Feasts, and all without Reserve. Since it is true, that every thing must be ascribed to their Policy in *Venice*, you must suppose there are particular Reasons for the permitting of this Licentiousness during the Carnaval; but perhaps too we need not look for any Mystery. Two Things come into my Mind on this Occasion. The common People always love Sports and other Divertisements. As abominable as that Monster *Nero* was, he was lamented by the Rabble because of his Shows. I'm apt to think then, that
the

the Nobility, who otherwise are not much beloved, are glad to find some cunning Ways to please and amuse the People. At the last Carnival, there were seven sovereign Princes, and many thousands of other Foreigners: How much Money must all this Multitude bring to *Venice*? 'Tis the other Thing that seems to me of some Moment.

I MUST, according to your Desire, give you my Sentiment of the Operas and Comedies that are acted here; tho' in the mean time, I must confess I cannot without Reluctancy enter upon this Subject; because I fear I shall in your Opinion be esteemed too singular in mine. You seem to me to be extreamly prepossessed in Favour of these famous Shows; and I perceive you expect something that may exceed the *Idea* of them, which you have already. I entreat you then, to set aside all your Prejudices, and to believe I will do the same, that I may be able to give you an impartial Account of Things as I find them. I will do it in few Words, without criticising on Opera's in general; in which I have always been offended at some Passages which seem contrary both to Probability and Reason. But since you will have it so, let us suppose that the Representation of an Opera, is the best contrived Thing in the World; and I will keep myself within the Bounds you have prescribed me, which is to speak to you with Relation to the Operas you have seen at *Paris*. It is undeniable Matter of Fact, that the Ornaments and Decorations of these, here, fall extreamly short of the others. The Habits are poor, there are no Dances, and commonly no fine Machines, nor any fine Illuminations; only some Candles here and there, which deserve not to be mentioned. Whoever says the contrary, must be either a Fool or blind.

'TIS

'Tis dangerous not to magnify the *Italian* Musick, or at least to say any Thing against it. Nor will I insist on this Subject, but confess, in the general, that they have most excellent Ayres, and there are good Voices among them. The *Vicentine* Singer of the *Hospitalettes* is, for Example, a little enchanting Creature. But I cannot forbear telling you, that I find a certain Confusion and Unpleasantness in several Parts of their Singing in those Operas: They dwell many Times longer on one Quavering, than in singing four whole Lines; and oftentimes they run so fast, that 'tis hard to tell whether they sing or speak; or whether they do neither of the two, or both together. Every one has his own Humour; and for my Part, I must confess, their excessive quavering agrees not with me, tho' it requires a great deal of Practice and Trouble to attain to it; and tho' 'tis extremely grateful to the Ears of those People. The Symphony is much smaller than at *Paris*; but perhaps, it is never the worse for that. There is also one Thing which charms them, which I believe would not please you; I mean those unhappy Men who basely suffer themselves to be maimed, that they may have the finer Voices. The silly Figure! which, in my Opinion, such a mutilated Fellow makes, who sometimes acts the Bully, and sometimes the passionate Lover, with his effeminate Voice, and withered Chin; how is such a Thing to be endured? It is impossible, that such Persons can have that Vigour and Fire, which is necessary for the Beauty of Action; and indeed, there is nothing more cold and languid than the Manner after which they act their Parts.

THERE are at present seven several Operas at *Venice*, which Strangers, as we are, are in a Manner

Manner obliged to frequent; knowing not, sometimes, how to spend an Evening any where else. But since you would have me speak ingenuously, I must tell you, that I impatiently expected the End of the Piece, before we had heard a Quarter of it. You must know there is a Buffoon in every Opera; and you may imagine what a Figure this Actor makes with his Fooleries in a most serious, and even sometimes most tragical Part of the Play.

I WILL say little of their Comedies; all the World knows they are but * ridiculous and wretched Buffooneries, jumbled together without any Order or Coherency. Nevertheless, let them be never so silly, there is always some Grimace, with some Posture or Trick of Harlequin, that makes the Spectators laugh. The most luscious bawdy Thing is pronounced there in the most expressive Terms, and the Damsels of those Societies never mince the Matter. Some Time after they have begun either an Opera or Comedy, they commonly open the Doors for some Gondoliers or Watermen, especially those that belong to the Nobles; who make a considerable Body at Venice, and are very necessary Persons. Their Office on this Occasion is to applaud the Actors by clapping their Hands, and shouting like Madmen. I can't either express, or make you conceive what Terms they use, when they congratulate the Women; who receive also other Applauses, by Sonnets made for them, and printed, which sometimes fly about the whole Theatre. Before I finish this Article, I must tell you, that these Theatres belong to some Noblemen, who get considerably by them, tho' they continue no longer than the Carnival lasts.

THE Places which they call Ridotti, are properly Academies of *Basset*: They are opened at the

* Formerly they composed regular Pieces, which *Moliere* himself made use of. Comedies are only acted during the Carnival. At the Doors of the Theatres there are always some Bravos who are ready to execute the Orders of the Noblemen to whom the Theatres belong.

There are about sixty Gaming Tables in all.

the same Time with the Theatres; and there are none but Noblemen who keep the Bank. They dismiss the Gamesters when they please; and they have so much good Fortune joined to their Privileges and Skill, that the Bank is always the Winner. There are ten or twelve Chambers on a Floor, with gaming Tables in all of them. You can scarcely turn yourself in them; but tho' the Throng is so great, yet there is always a profound Silence. None are permitted to enter into these Places without Masks: At least a Postiche Nose, or a Mustachio. The Courtesans come thither in Shoals; and other Ladies also, who under the Shelter of their Masks may enjoy all the publick Pleasures of the Carnival; but they are still followed by Spies, or by their Husbands. Besides the Chambers for Gaming, there are some Rooms for Conversation, where they also sell Liquors, Sweet-meats, and such like Things. Nobody puts off his Mask, or Nose; and by the Privilege of this Disguise, provided a Man be pretty well dressed, he may speak to the Ladies, and even to those whom he may suppose to be of the highest Quality; but must carefully avoid either the saying or doing of any Thing that may give Offence, for the Mask is sacred; and one will seem to take no Notice of what is said to his Wife, that has many Bravos at his Devotion at the Doors: You know by that Name they call their Hectors and professed Murderers.

* In materia di Donne, basta in Venetia haver maniera & denari; Si arriva anche al cibo di qualche Nobile Boccone.

* Not that it is absolutely impossible to act a successful Piece of Gallantry with the best guarded Lady of them all, when they are not over severe. As the Difficulty augments Desire, so this Desire invents the Means; and those who understand the Practice of this Country, will do more with an ogling Glance, than in other Countries by the longest Assiduities: But all these Things

Things are out of my Sphere ; and therefore I must beg Leave to go no farther.

THE greatest Masquerading is in the Place of *St Mark* ; where the Croud is sometimes so great, that one cannot turn himself. You may put yourself in what Equipage you please ; but to do it well, you must be able to maintain the Character of the Person whose Dress you have taken. Thus, for Example, when the *Harlequins* meet, they jeer one another, and act a thousand Fooleries. The Doctors dispute ; the Bullies vapour and swagger ; and so of the rest. Those who are not willing to be Actors on this great Theatre, take the Habit of Noblemen ; some *Polonian* Dress, or the like, which does not oblige them to any thing. The Maskers are not permitted to wear Swords. The Women are also habited as they please, and some of them appear in most magnificent Dresses. At the same Time the Place is filled with Puppet-shows, Rope-dancers, and all such Sorts of People as you see in *London* at *Bartholomew-Fair*. But those, which in my Opinion are the pleasantest of all, are a Kind of Almanack-makers and Fortune-tellers, who have their little Stages environed with Spheres, Globes, astronomical Figures, Characters, and conjuring Books of all Sorts. These Pronouncers of Oracles have a long tin Pipe, thro' which they speak in the Ear of the Curious, who stand below the Scaffold. They say more or less, according to the various Characters of the Consulters, and without seeming to take any Notice, observe their Countenance. When they perceive they smile, or by some other Gesture denote their Approbation, they give over speaking a while, and ring a little Bell with wonderful Gravity ; to intimate, that by Virtue of their Art, they have dived into a very secret Affair, and

succeeded very happily in their Divining. When they swear only *per Dio*, it signifies nothing; that is only a common Phrase, which no body regards. But when they would be believed, they call to witness the Saint of *Padua*, or the most blessed Lady of *Loretto*; and then all the Spectators put on a serious Face, and pull off their Hats as devoutly as if they were singing a Psalm at the Gallows. It is pleasant to see Priests and Monks of all Orders, so busy about that Pipe, that one would think they fancy no body has Business to enquire after but themselves.

Consult *S. Didier's* Book.

I WILL say nothing of the Bull-baitings, Goose-catchings, Combats at *Coups de poing*, Balls, Races in Gondolas, or of their Feasting on *Shrove-Thurfsday*; on which Day they cut off a Bull's Head, before the whole Senate, in Memory of a Victory obtained in the *Friul*. These Stories are too long to be related; and may be found in several Books.

THE Carnarval is not the only Time in which they wear Masks at *Venice*. They use them in all Feasts of Pleasure: With the Masks they run to the Audiences of Embassadors: And on *Ascension-Day* all are masked from the Noblemen in the *Bucentauro*, to the Mob in the Streets. All these are admirable Times for the *Gondoliers*; not only because of the Profits it brings them by their *Gondolas*, but because it is a Time of Intrigues; and a *Gondolier* will undertake any thing. They are acquainted with all the Turns and Windings; they pretend to know the critical Minutes, and the private Stairs, and to hold Correspondence with the Waiting-Women. They furnish Ladders of Cords on Occasion; they promise in your Ear, to bring you to Places esteemed otherwise inaccessible: In a Word, they are for all Uses, and in Case of Necessity would

would perform the Trade of *Bravos*. Their great Business is Pimping: They offer, without asking, to deposite a Sum of Money, and lose it, if their Wares prove unsound.

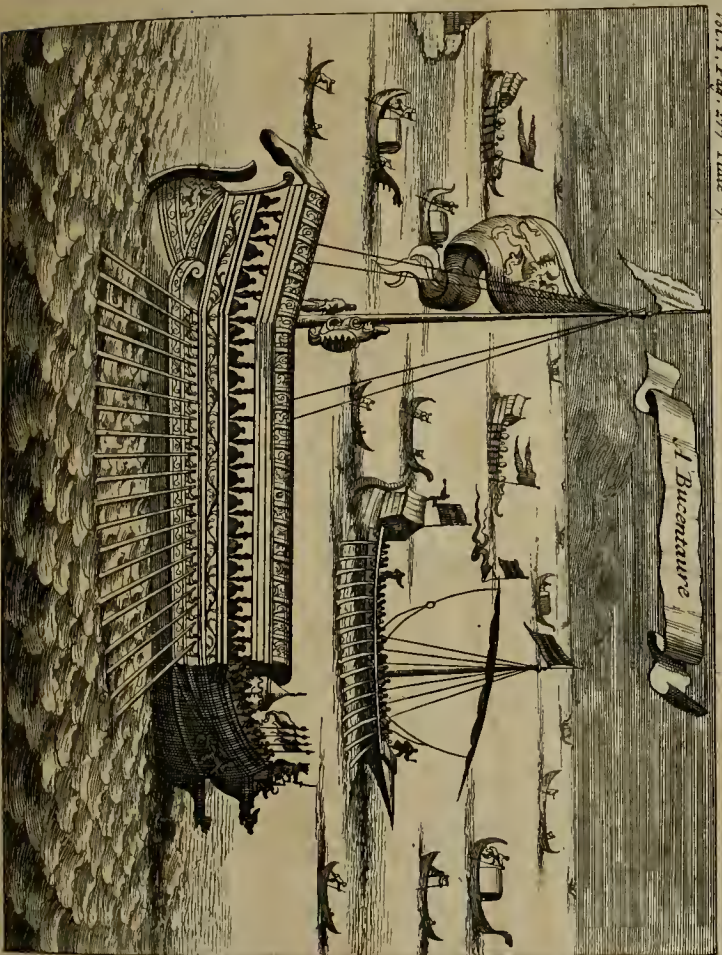
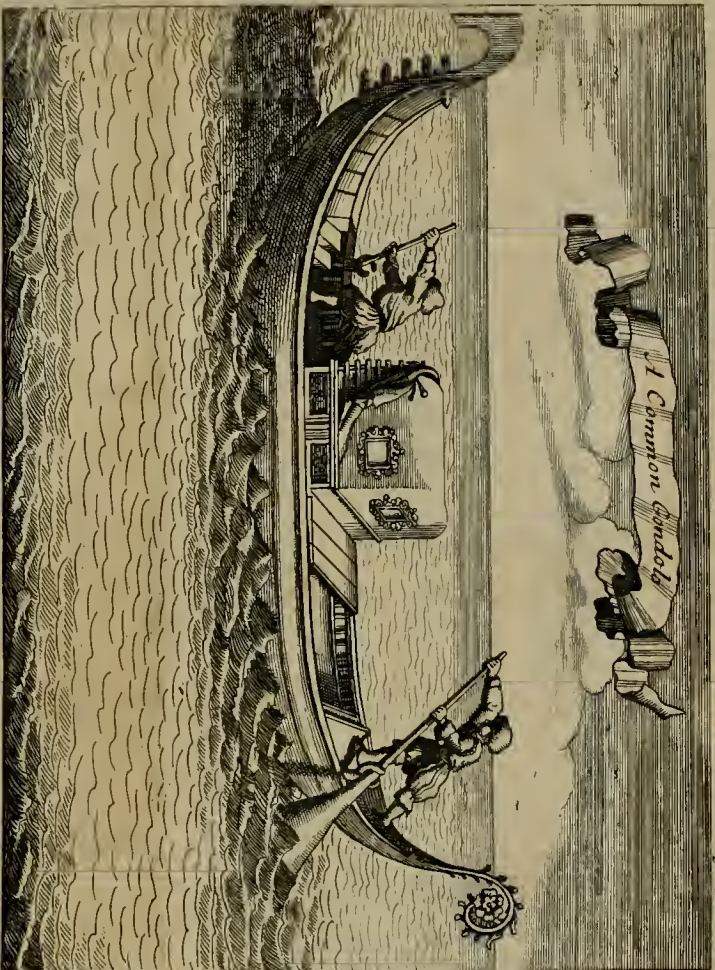
You may have *Gondolas*, either for so much to such a Place, or at so much an Hour, as you hire Coaches in *London* or *Paris*. But it is more convenient to keep one for your own Use, and this costs but little: For you may have one of the best for the Value of five or six Shillings a Day. The *Gondolas* of *Venice* are very pretty Things; they are light, and of a pleasant Structure; you are very conveniently seated in them, under cover, as in a Coach, with Glasses on every Side. The Left is the Place of Honour; and the Reason which they give, is; because he who sits on the Right-hand, cannot see the *Gondolier* before, and consequently cannot so easily command him. These Men are excellent Masters of their Trade: they turn, stop, and avoid one another, with a surprizing Nimbleness and Dexterity: They stand and manage the Oar in such a Manner, that their Faces are turned towards the Place to which they go; whereas the Wherry-men on the *Thames*; and almost every where else, sit and advance, by going backwards. All the *Gondolas* are painted black, in Pursuance of an Act of the State; and the little Cabbin is also cover'd with black Cloath or Serge. But Strangers may have them of other Colours, if they will be at the Charge, which seldom happens; few staying at *Venice* longer than the Time of the Carnival. *Lent* is no sooner come, but all that Multitude begins to dislodge: Travellers, Puppet-Players, Bears, Monsters, and Courtezans; by Courtezans, I mean those whom Devotion brings from the neighbouring Kingdoms; for they take care, at *Venice*, that none of their own Country prove Deserters. Before I

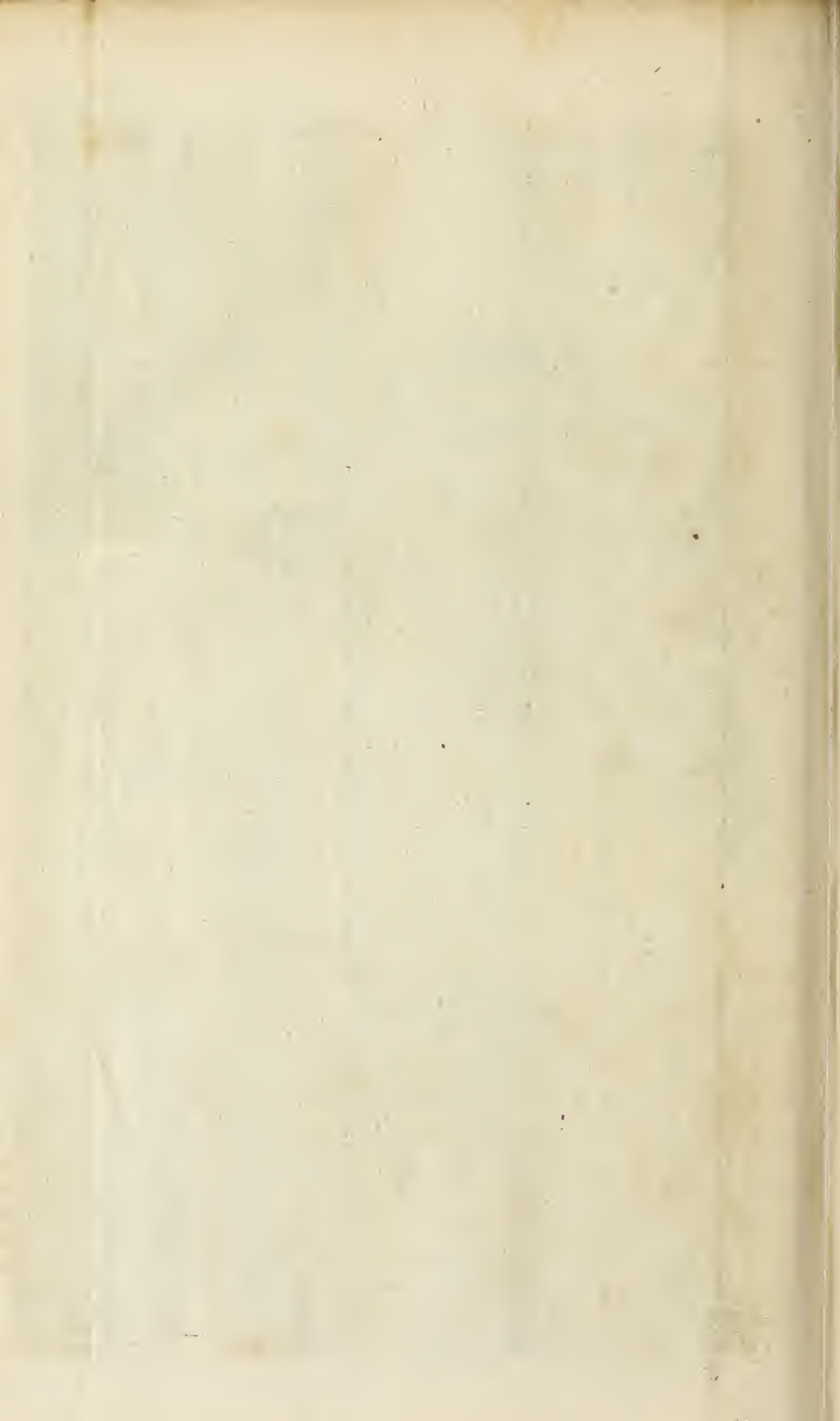
They are from thirty to thirty two Foot long, and broad from four to five.

leave the *Gondolas*, I must tell you, that those which belong to Embassadors are extreamly fine ; they are larger than the ordinary ones, and their Ornaments are as sumptuous as those of the most magnificent Coaches. These Ministers have commonly four or five ; and 'tis in these *Gondolas* they make their publick Entries.

They shew a Piece of Cannon which was made while a Doge was at Dinner: It is in the 22d Lodge. Henry the Third was treated in the 23d ; and during the Time of the Collation, they built one whole Galley, and cast three Cannon. *Payen.*

THE Arsenal of *Venice* passes for one of the greatest and most beautiful in *Europe* ; and all the World agrees, that it is a most important Piece. But it is to be considered, that it is the only one which the *Venetians* have in *Italy* ; and consequently that all their Magazine is lodg'd there. And besides, half the Stories that are told of it are not true. Those who shew it to Strangers would make them believe, that there are no less than two thousand five hundred Pieces of Cannon ; and good Arms for an hundred thousand Foot ; and compleat Equipages for twenty five thousand Horse : These are Words soon spoken, but not so easily made good. You must further observe, that the Inclosure of this Arsenal comprehends also the Magazines for the Vessels, Melting-Houses, Rope-Yards, Forges, Lodges for the Gallies, Gallies, and the Bucentaure : Besides the Havens, and Docks for building and refitting of Vessels. This is what occasions the extraordinary Largeness of the Arsenal. They have some Men of War, of which the greatest called the *Redeemer*, hath, as they tell us, fourscore Pieces of Cannon mounted, and fourteen Patterero's ; 'tis, at present, at Sea. The Gallies have three Batteries in the Prow, and two in the Poop : the Crew ought to consist of one hundred and ninety two Galley-Slaves, at six on a Bench.





Bench. The * *Bucentaure* is a singular kind of a * Navilio che
 vast Galleassè, very much adorned with Sculptures dalle trombe ;
 and Gilding. The *Doge*, accompanied with the & altri Stro-
 Senate, and a great Number of the Nobility, ever- menti che ri-
 ry Year, on *Ascension-day*, goes on Board this suonano den-
 Vessel with great Pomp † to marry the Sea. The tro, ha con-
 Ship which they made use of when *Alexander III* seguito il
 instituted this Ceremony, in Confirmation to the nome di Bu-
Venetians of that || Empire, which, they said, centauro. *Al*.
 they were already possessed of over the Gulf, *Mar. Vianoli*.
 was called the *Bucentaure*; and since that Time, Some say, that
 they have still kept this Name, and appropriated the first of
 it to all the Vessels destined to that Ceremony. these Vessels
 The Captain of the *Bucentaure* makes the pre- had the Figure
 sumptuous Oath, the Day when he is received, of a Centaur
 that he engages his Life, that he will bring her in the Stern,
 back safe and sound, in spite of all Wind and and that all
 Tempests whatsoever. that were built
 afterwards
 retained the
 same Name.
 They add,
 that the Parti-
 cle *Bu* signi-

fied *Great*, in the Dialect then in use at *Venice*.

† As if they became the Husbands of *Thetis*, or the Wives of *Neptune*, they wed the Sea every Year. *Lewis Helian. Henry III*, went from *Venice*, to *Murano*, in the *Bucentaure*. *Mezeray*.

|| There is a Treatise concerning the Dominion of the State or Republick of *Venice*, in the Gulf, written by *Cyril Michelli*.

A CONSIDERABLE Part of the Arsenal was It was burnt
 consumed by Fire, in the Year 1565; and 'tis before in
 said, that the Cracks of the Burning were heard 1507.
 at forty Miles Distance. There are three *Nobles*
 who have the Management of it; and the Galle-
 asses are also commanded by *Nobles*: All confide-
 rable Employments passing through their Hands.

I ACKNOWLEDGE, it is not an easy Matter to return particular Answers to the several Questions you propose, concerning their Dignity, and the great Figure their Name makes in the World. You know, that at *Venice*, as well as elsewhere, that which they call Nobility, according to the

* So are the *Nobles*, or *Lords*, or *Peers* of *England*, whose Titles confer on them not only the Prerogative of Rank and Honour, but make them *High Magistrates*, as Members of the First Court of Justice in the Kingdom.

Henry III of *France* received the Quality of a Noble *Venetian*. *Alexander* likewise accepted the Title of Burgeſſ of *Corinth*.

common Acceptation of the Word, conſiſts only in Fancy and Opinion, as almoſt all the other Things in the World do. 'Tis true, that the *Noble Venetians* are born with a certain * Character of Sovereignty; becauſe they compoſe the Grand Council, that which forms and animates all the other Councils; which deſerves ſome Conſideration. But after all, this Reaſon is not Satisfactory; for the Nobles of *Genoua* may boaſt of the ſame Privilege. Things are uſually eſteemed according to the Value which is put upon them: And the *Noble Venetians* are diſtinguiſhed, becauſe they knew how to diſtinguiſh themſelves. They have found it to be their Intereſt, to carry on the Value and Honour of their Nobility, beyond all Eſtimation. They have ſometimes paralleled it with Princes of Royal Blood. They pretend, that their Dignity ſwallows up all the Titles that are aſſumed by others: And even ſome crowned Heads have ennobled it, by condeſcending to enter into that Body, and marrying Women belonging to ſome of their Families. Theſe are the Methods by which they raiſed themſelves to ſuch a Degree of Honour. Moreover, tho' there is but one Order of *Nobles* at *Venice*, yet they bear not all equally the *Grande ſupercilium*, which *Juvenal* ſpeaks of; the Commands, the Offices, great Wealth, and ancient Extraction, make new Diſtinctions among them. And though, as I told you, they value their Nobility at an infinite Rate, you muſt not from thence conclude, that this Title may not be communicated, for a certain Sum of Money. After all, they muſt ſtill remember, their High Pretenſions are of little Service to them when they travel into Foreign Countries, which is very uncommon. Every little Prince may aſſume to himſelf the Title of King

in his own Court, and tickle his Ears with hearing it repeated by his Servants and Vassals; but the main Business is, to make himself to be own'd as such also by other Princes. The Truth is, that in foreign Courts they do not much concern themselves about the Knowledge of the Ideas of the *Broglio* upon that Matter; however they do not refuse to allow those Gentlemen abundance of Deference and Respect; as I have just now observed.

THE Nobles never appear publickly at *Venice* but in their Robes of *Paduan* black Cloth; * formerly blue, says Mr *Didier*. A certain Person has written, that these Robes ought to be lined with *Pettygris* in Winter, and with *Ermins* in Summer: But whether 'tis a Mistake, or the Custom is changed; they are allowed to put what Lining they please, provided the Robe be of Cloth made of *Paduan* Wool, as I have said; according to Mr *S. Didier*, and other well-informed Persons. However 'tis true, that according to the Custom, the Doubling or Turning-up of the Lining in the Winter, is of one of the two said Furrs. The Doge's Counsellors; the Procurators of *St Mark*; the Chiefs of the Council of Ten; the *Savii Grandi*; and the *Savii* of *Terra firma*, have not their Robes made after the same Manner as that of the rest of the Nobility; and it may be of *Camblet*, in the Summer. The *Stola* which formerly was fastened *al Capuccio* or *Baretta*, according to *Onofri*, ought to be of the same Cloth of the Robe. The Girdle is black also, about four Fingers broad, and garnished with Plates and Buckles of Silver; and their † Bonnet is only a kind of Cap of black Wool Worsted, with a little Fringe of the same: But they wear long Perukes, and commonly carry their Caps in their Hands. The Procurators of *St Mark*, the *Savii grandi*, and the *Stole*

* *Fedele Onofri*, in his *Chronologia Veneta*, says, That these Robes were formerly of all Sorts of Colours, Chap. 2.

† *Baretta*. When it rains they put their Cap upon their Head, and the *Stole* over all.

* The Doge's Counsellors wear a Scarlet Robe, while they are in Office. The Chief of the *Quarantie Criminelle* use one of a Violet Colour, and different Fashion. The *Savii Grandi* wear a Violet colour'd Robe of another Fashion.

|| They are call'd Knights of the *Golden Stole*. When they go Embassadors to the Courts of great Princes, the Prince to whom they are sent, in Compliance with an ancient Custom, confers the Title or Quality of Knight-hood upon them, and at

the same Time presents them with the Sword, with which the Ceremony was performed; so that these Knights of the *Golden Stole* are not properly *Venetian* Knights, but *English*, *French*, or *Spanish* Knights, &c. The Noble — *Soranzo*, one of the Embassadors Extraordinary, sent to the King of *England*, Anno 1696, was Knighted by his Majesty. *Venier*, the other Embassador, had received the same Honour before, in another Embassy.

grandi, and the rest, who are Possessors of the highest Offices, * are all distinguished by peculiar Habits. || Those among the *Nobles*, who have been Embassadors, may wear a Stole of Cloath of Gold, and put Buckles of Gold to their Girdles: But usually they only adorn their black Stoles with a little Gold Galloon. The Physicians, Advocates, Notaries, and all those who are called *Cittadini*, are habited like the *Nobles*, without any Distinction. It would not always be convenient for these to be known by their proper Habits; for such a Distinction might expose them to very great Dangers, should any Disorder happen. They assume the Title of *Excellency*, and the most submissive way of saluting them is to kiss their Sleeve: The Elbow of this Sleeve is like a great Bag, and into that, those who go to Market put their Provisions. They are not followed by any Servants, and no Person salutes them, but he who knows them; except those who wear the same Robe. The People fear them, and love them but little; but I will not say that this proceeds from any ill Treatment they receive from them. Since Friendship is usually the Effect of Familiarity or Conversation, I rather suppose, that the Reason is, because the *Nobles* are familiar with no body. They dare not make themselves popular, lest they should be accused of caballing against the State. The same Reason hinders them from visiting one another; and renders them almost inaccessible to Foreigners. It must be acknowledged, that this

savage and four Policy is very troublesome. It is hard, that a Government cannot be happy without destroying the Bands and Communications of Society; which are the chief Pleasures of this Life! I must further tell you, on this Subject, that the Nobility is not entail'd upon the eldest Sons only, as in *England*; and that they are neither permitted to trade at all, nor to marry with Foreigners.

I FIND you are puzzled about the Titles of Marquesses and Counts, which you hear mentioned in the Countries depending on *Venice*. To unriddle the Mystery, you must know, that the Noble *Venetians* pretend to be equal to Princes, but never qualify themselves by any particular Title: And that the Marquesses and Counts you speak of, are no *Nobles* of *Venice*. These Gentlemen are of three Sorts: Some of them really enjoyed these Dignities, before they became Subjects to this State, when they belonged to the *Empire*, or *Spain*, in *Friuli*, in the *Bergamasco* and elsewhere; but have lost the Privileges of their Titles, and keep only the Name. The *Venetians* have always made it their Business to humble them, and to deprive 'em of every thing that might either tempt or enable 'em to shake off the Yoke, or return under the Dominion of their ancient Masters; and one of the Ways which they have taken for this Purpose, was to create new Counts, who might make Head against the others, and so take away the Distinction by a Confusion of vain Titles, which have the same Sound. The other Advantages which *Venice* draws from this Invention, would engage me in too long a Digression; I only mentioned it, that you might understand what are the Marquesses and Counts of the first and second Order. Those of the third are founded on some
Preten-

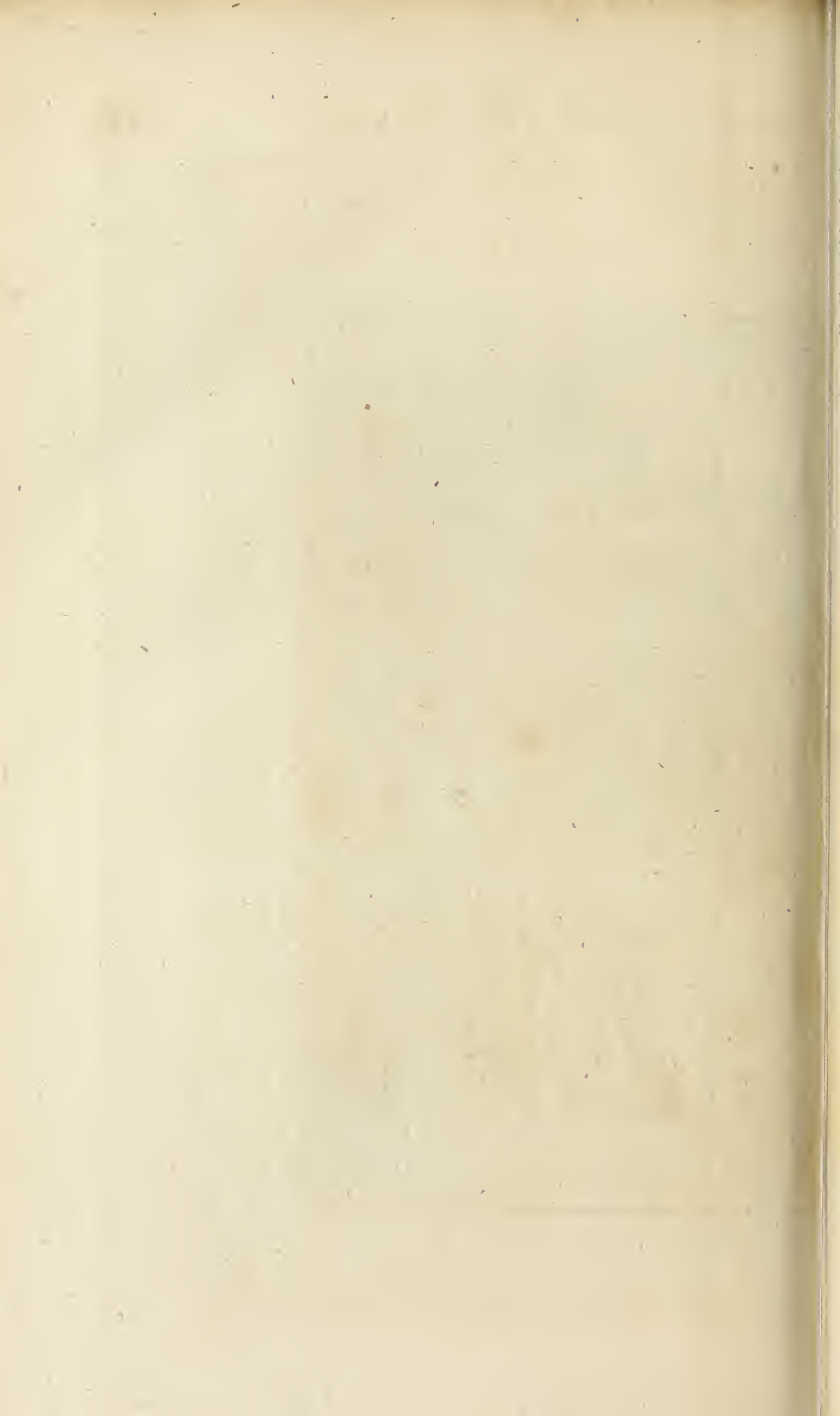
Pretensions of their Ancestors. If they were not altogether Counts, in the Time of the ancient Government, they had at least a great Desire to be so: And when the Face of Affairs was changed, they made themselves Counts, I know not how; without any Endeavours used to hinder them, because they got no real Advantage by it.

I FIND that you are misinformed in some Particulars relating to the Doge. You must conceive that the Doge, considered as Doge, is but a mere Figure of a Prince, an animated Statue, and a Chimera of Grandeur. He puts me in mind of those two Persons, who at the Coronation of your Kings, bear the Names of the Dukes of *Aquitain* and *Normandy*. It is so far out of the Doge's Power to pardon any Criminal, as you have been informed, that you may assure your self his new Quality diminisheth his Credit very much, if it doth not absolutely reduce it to nothing. 'Tis true, the Doge is encompassed with many Marks of Honour, but none of those properly relate to him: For they belong only to his representative Quality, like the Privilege which Embassadors have to be cover'd when they speak to the Princes to whom they are sent. The Doge is the Image or Representative of the Republick, whose Pleasure it is to reflect its Glory upon him, as it were to ease itself of the Trouble of it; yet appropriating to it self all the Honours he receives. And those Honours to which the Quality of Doge entitles him, are not paid to him who is invested with it, but that they may be immediately transferred to the State; which seems to have only set him up for that Purpose. This is so true, that to hinder the Doge from abusing those Honours which are only to pass from him, as through a Canal, they appoint Counsellors, who

The Doge of Venice



Vanitas Vanitatum



who have a constant Eye over him, and may visit his Closet when ever they please. He cannot take a Journey to the Continent, without Permission from the State; and when he goes, tho' with Leave, all his Honours vanish there, and he hath no more Authority than another *Noble*. From the first Moment of his Election, all his Relations who were in Offices are immediately turned out: And when he dies, the State wears no Mourning. This, Sir, is the true *Idea* you ought to have of the Doge of *Venice*. I will farther add, that if, notwithstanding all the Care they take to curb his Power, he should endeavour to break out beyond his Sphere, such Orders are taken as would presently restrain him. The Doge is as much subject to the Laws, as the meanest Person; and the Inquisition of the State is a Scourge, which seems to threaten him more particularly than others. I suppose you are acquainted with the unlimited Power of this Tribunal; which you must reckon to be as rigorous and severe, as the other Inquisition at *Venice* is patient, and free from Rigour and Severity.

I RETURN to the Doge: for you must know, that notwithstanding all his Slavery, and the Smallness of his Authority, his Quality of Doge entitles him to some Privileges. He hath two Voices in the great Council: He bestows the petty Offices of the Palace; and hath the Nomination of the *Primicerio*, and Canons of *St Mark*. As for his other Honours, they are given to the Republick, as I have already informed you, in the Person of the Doge. In this Sense he is called *Prince*, and treated with *Serenity*, which is a Term the Emperor uses in speaking to Kings, reserving the Title of *Majesty* for himself alone. There are some Marks of Royalty

* This Chair hath two Arms, and no Back.

There is no Canopy in the Doge's Apartment; not even in the Hall, where he gives Audience to Embassadors. There are Canopies every where in the *Gonfalonnier's* Lodging, at *Lucca*.

alty in his Habits and Apparel. When he marches in State, they carry a Wax-Candle before him; * a Folding Chair; the Cushion which belongs to it; eight Silver Trumpets; some Hautboys; and eight Standards, on which are the Arms of *Venice*: There are two white, two red, two violet, and two blue, which, 'tis said, signify Peace and War, Truce and League. They made us take Notice, that the two red ones marched first, because the Republick was at present in War. In Time of Peace the white ones have the Precedency: and so of the rest. They carry also near the Doge, a kind of Canopy, made like an Umbrello. He is usually accompanied by the *Nuncio*, and the other Embassadors which are at *Venice*, except the Ambassador of *Spain*; who never assists at any publick Ceremony, since the State gave the Precedency to the Ambassador of *France*. These Ministers have their Hats on their Heads. As for the Doge, he never pulls off his *Corno*, but on one of these two Occasions; either at the Moment when the Host is elevated, or when he receives a Visit from a Prince of Royal Blood, or from a Cardinal. I must tell you, by the way, that Cardinals sit in the same great Chair with the Doge; this Chair having a Spring or Machine made on Purpose to let it out, so as two Persons may sit together: And the Doge gives the Right-hand to Cardinals. But to return to the Procession: The principal Senators march after, and the Sword of State is carried before them, to denote that the Authority resides in the Council, and not in the Doge. I am not as yet well enough informed of the Particulars of the rest of this March, to give you an exact Description of it; but it is not very material. I must farther acquaint you, that the Money bears the Name

Name of the Doge : That the Letters of the Confederate Princes and States are directed to him : That he gives Audience to Embassadors, and that Declarations are published in his Name. These last Particulars need some Explanation : 'Tis true, the Name of the Doge is, on the Money, but his Arms are not ; and his Image is there only Historically. This Money is properly the Coin of *Venice*. On the Reverse is the Doge on his Knees, at the Foot of the *Primicerio*, who sits and represents St *Mark*. Those who told you that this Figure is JESUS CHRIST are mightily mistaken : 'Tis St *Mark*, under the Figure of the *Primicerio*. This has been often plainly said by the *Venetian* Writers ; and we need only look upon a Piece of the Coin to be convinced of the Truth of it. And you may also see what M. *St Didier* has written about it, Page 174 of the *Holland* Edition printed at the *Hague* 1685. The Doge takes an Oath of Fidelity to the Patron St *Mark*, having one Hand on the Mass-Book, and with the other receiving the Banner of the State. By this you may perceive, that this is no Honour to the Doge ; and that his Image has no more Marks of Authority, than that of the *Primicerio*. As for the Letters of Princes, the Truth is, they are directed and presented to the Doge ; but it belongs not to him to open them, without first communicating them to the Council : that is to say, the Council receives them by his Hands. And it is the same thing with respect to Embassadors ; for the Affair is consulted before, and the Answer is so exactly put, Word for Word, into the Mouth of the Doge, that if at any Time he happens to forget, or perhaps to make a willing Mistake, he must expect to be corrected on the Spot. As to what concerns Acts of State, he is

but

but the Herald; the Senate enacts, and the Doge publishes them.

'Tis plain then, that if in any Case Gold and Purple are but glaring Pageants; and if the Grandours of the World are but Chimeras and stately Yokes; the Doge of *Venice* is an eminent Instance of these Truths.

WHEN the Doge is sick, or dies, the eldest of the six Counsellors, whom I mentioned before, takes his Place, and represents his Person in publick Ceremonies, and upon all other Occasions. But he neither wears his Habit, nor sits in his Seat. And as the Doge never takes off his *Corno*, so the Vice-Doge never pulls off his *Baretta*.

I HAVE, in Obedience to your Desire, insisted the longer on these Particulars: But you must not think that I have reveal'd to you any Mystery, in the Account I have given you of the Doge: For though these things are not agreeable to the *Ideas* you had conceived, nor, perhaps, to those of the greatest Part of the World; they are all generally known here. I will not meddle with the Article of Government, that would be too tedious and difficult a Subject for me to undertake; who neither have Time, nor Intelligence sufficient to be fully instructed in so many Things.

See what Mr *Amelot* has written of it, without minding what a certain Writer, as I have been told, has lately wrote against him, with a great deal of ill Manners, and very little Knowledge.

I PROCEED, in the next Place, to answer your Questions concerning the Patriarch. This Dignity can only be possessed by a Noble *Venetian*. He is elected by the Senate, and confirmed by the Pope; I need not tell you, that his Dignity is very eminent; but his Authority is extremely bounded. The Rectors of the Parishes

Parishes are chosen by the People; the Patriarch can nominate only to two or three Benefices: And the Clergy in general, to speak properly, acknowledges no Superiority but that of the State. This Prelate wears a Violet coloured Habit. He only styles himself at the Beginning of his Orders; *N—— divinâ miseratione Venetiarum Patriarcha. N—— by the Mercy of God, Patriarch of Venice*: And adds not, as others do, *Et sanctæ sedis Apostolicæ gratiâ*; And by the Grace of the Holy Apostolick See: The Venetians desire nothing more, than wholly to free themselves from the Authority of that which is called the Holy See. Knowledge, or personal Merit, is no more requir'd to be made a Patriarch, than a Pope: Such Qualifications as these are altogether needless in those Cases; but 'tis by Interest and Intrigue that those Dignities are obtained, as 'tis the Habit which makes the Monk. You would be extremely surprized, and perhaps would hardly believe me, if I should attempt to give you a naked Account of the Ignorance and Irregularity that reigns in this Country, among all those who call themselves Clergy-men. They say, Cardinal Barberigo, Bishop of Padua, who is a venerable old Man, and a wise Person, sometimes takes the Pains to preach against those Abuses. He does all that he can, to make the Priests understand a little *Latin*. And his Zeal has been extended so far as to double the Grates of some Nunneries in his Diocese, in hopes they will follow his Example at Venice, where the * *Speaking-places* are of too easy Communication: But all his Endeavours have produced no Effect among a People who are not willing to give Ear to such Spoilers of merry Company.

The Rectors of the Parishes are elected by the People of each Parish. The Day of Election, the Candidates present themselves, every one exalting his own Merits, and defaming his Antagonists. *G. Burnet.* If the Election be not over in three Days, the State nominates.

* *Les Parloirs des Couvens.*

I must not forget to acquaint you, since I am talking of the Clergy, with a very pleasant Secret

cret which was found out here, in favour of some Priests that are Musicians. You know it is a Law without Exception, that a Priest must be a compleat Man; according as you'll find it in *Deuteronomy*, Chap. xxiii. 1. Nevertheless, as it has been observed, that this Perfection of the Body is sometimes the Cause of the Imperfection of the Voice; and as on the other Hand, the Sweetness of the Voice is of great Use to insinuate Things the better into the Minds of People, both in the Church, and at the Opera; they have found an Expedient to remove this Difficulty, and have concluded, that a Priest fitted for Musick, may exercise the Priestly-Office as well as another; provided he have his *Necessaries*, or, if you will, his *Superfluities* in his Pocket. I will not be bound to produce the Act for this Regulation, which, perhaps, was only given *vivâ voce*. But however, I can positively assure you, from my own certain Knowledge, that what I tell you is Truth.

* Mr *Scheibler* a *Lutheran* Minister, in the County of *Juliers*, hath writ a

Book concerning the Miracles of this *Catuchin*.

And you may see some Stories of him in the Treatise of *J. Zwingerus*, Prof. in Divin. at *Basel*, de *festo Corporis Christi*. This Holy Conjurer has not appeared since the Year 1691.

And 'twas certainly Time to

FATHER * *Mark Aviano*, whom I mentioned in my Letter from *Augsburg*, is at present here: I went twice or thrice to hear him preach, but could not get Admittance. One that would secure a Place must go three or four Hours before he begins. The Devotion of the People is so great for this pretended Worker of Miracles, that at first they tore his Cassock, and plucked off the Hairs of his Beard, and had certainly pull'd him to Pieces, that they might get some Relicks of him, if his Friends had not bethought themselves to make a Hole in the Church Wall; by which he enters into the Pulpit, through a Gallery, which leads directly thither from a neighbouring House, and so preserved him from these foolish Devotions of the superstitious People.

withdraw, after he had play'd such a difficult Part so long.

IT is juſt I ſhould ſay ſomething, being in *Venice*, of the illuſtrious *Fra. Paolo*: All that I could learn concerning him among the *Servite* Friars was, that they hold his Memory in great Veneration. But, to tell the Truth, I believe thoſe who ſpoke of him to me, knew very little of him, as I could eaſily perceive by their Diſcourſe; for they told me, that they knew not where his Body lay, but God would diſcover it in due Time. They have preſerved the Dagger which that great Man called *Stylum Romanum*, on ſo juſt and true an Occaſion. This Dagger is to be ſeen at the Feet of the Crucifix which is upon the * Altar of *St. Magdalen*.

* Near the Tomb of *Thomas Lipomannus*; and almoſt over-againſt that of the Doge *Andrew Vendrameno*. I have ſeen it, and taken a Draught of it; but I have been told in 1709, that it

was removed from thence into another Place. Travellers will alſo find an Alteration in ſeveral Things ſince the Time of my firſt giving a Relation of them. This Church is of a *Gothick* Architecture, but large and well adorned. The Painting of the Organ, and the Hiſtory of *Cain and Abel* above it, are by the Hand of *Tintoret*. There is a very fine Piece of the Aſſumption, by *Joſeph Salviati*, in the great Chapel; and there are ſeveral Tombs in the Cloyſter. See the ſeveral other Remarks upon *Venice*, in the Beginning of the ſecond Volume.

I SHOULD never make an End, ſhould I undertake to ſpeak of the Churches, the † Cabinets of Curioſities, and an hundred other Things; and therefore I ſhall content my ſelf with what I have ſaid at preſent. We are reſolved to lie to-morrow Night at *Padua*, where we have ſecured a Coach to carry us to *Loretto*. The Froſt, which hath continued for two whole Months, without Intermiſſion, hath ſo dried the Roads, that we hope to jogg on eaſily. I expect at *Rome* to hear from you: Pray let me not be diſappointed, and believe that I am very ſincerely,

† Among the Cabinets, you may particularly ſee thoſe of the Palace *Roſini*; of the Procurator *Juſtiniani*; of the Family of *Capello*; of *M. G. Barbaro*; of Meſſieurs *Moroſini*; *Grimani*, *Juſtiniani*, *Garzoni*, and *Zani*; of the Baron *de Taſſis*; of Dr *Bon*; and of *Franciſco Rota*; *Spn*.

Venice, Feb.
14. 1687.

S I R,

Your, &c.

L E T T E R XVIII.

S I R,

I THINK I told you, in the End of my last Letter, that I would not undertake to describe the *Venetian* Churches. I do not well remember, what Reasons I did alledge to excuse my Silence: But, to speak ingenuously, I was somewhat weary, and 'twas mere Laziness that made me finish my Letter. There are many fine Churches in this City, and they are generally either magnificent, or so full of Things, that deserve to be taken Notice of, that if I should not entertain you a while on so curious a Subject, you might justly suspect that I had forgotten the Promise I made you, to give you an Account of all the Rarities I should meet with. And therefore to make Amends for my late Neglect, I am resolved to present you with a short Abstract of my large Journal; that is, of the most remarkable Observations I find in it about these sacred Edifices: For, if I should transcribe all, my last Fault would perhaps be worse than the first.

'Tis one of the Peculiarities of *Venice*, that some of the Churches are dedicated to Saints that were never canonized, such as the good Man *Job*, the Prophets *Moses*, *Samuel*, *Jeremiah*, *Daniel*, and *Zachary*; to whom perhaps there might be some others added. I had the Curiosity to visit the Temples that are consecrated to these illustrious Names; but could not find any thing more extraordinary in them than their Dedication.

ONE of the finest of those sacred Structures is that which is dedicated to St *Moses*. It has a majestic Front which was built by *Alexander Tremignone*, at the Charge of the * Procurator *Vincent Fini*. They preserve several Relicks in this Church, and pretend, that they are both very authentick and effectual. However, since they consist only of Arms, Legs, and Jaw-bones, I will not trouble you with a Catalogue of them. But when I meet with some Holy Curiosity that deserves to be particularly taken Notice of, as some Fore-skins of a *Pbilistine*, some Peas of St *Francis's* Issue, or a Shoe of the *Trojan Horse* [for any thing is good enough to make a Relick] you may infallibly expect to hear of it. As for the Church of St *Samuel* 'twill be sufficient to tell you, that there is nothing remarkable to be seen in it. St *Job's* is a pretty fine Building: In the Vestry they keep a Body of St *Luke*, and the *Benedictines* of St *Justina* at *Padua* have another. But since the † Pope declared for the former, the Monks of *Padua* have taken the Resolution to be humbly silent. I believe there are above 300 Epitaphs in my Journal. These Historical Elogies having commonly something agreeable and useful together, I fill my Table-Book with them; and afterwards I transcribe the best. Here is one that was made for a certain Dogess; and though perhaps, you will find nothing extraordinary in it but the Name of the Person, yet I think the very Simplicity of it will please you:

† *Deæ, rarissimæ mulieris, Illustrissimi Dom. Nicolai Throni inclyti Ducis Venetiarum Conjugis, humili || hoc in loco corpus jussu suo conditum est. Animum verò ejus, propter vitæ virtutem, & Morum Sanctitatem, ad Cælestem Patriam advolasse credendum est.*

† Her Name was *Dea*: Of the Family of the *Morosini's*. || In the Cloister of St *Job*.

An. Sal. M. CCCC. LXXVIII.

* A fine Church.

AT * St *Jeremy's* they have one of that Prophet's Teeth; and 'tis reasonable they should have a Relick of their Patron. If the rest had imitated so judicious an Example, we might perhaps have had the Pleasure to have seen one of *Moses's* Horns, and *Job's* Scabs. The great Altar, and the Tomb of St *John the Martyr*, Duke of *Alexandria*, are the most remarkable Things I observed at St *Daniel's*. St *Zachary's* is a fine Building: The Architecture is not modern, but the † Front is enriched with fine Marble, and the Inside beautify'd with many Ornaments. There are also magnificent ‡ Altars in it. Among the Tombs I took Notice of that of *Alexander Victoria*, a famous Sculptor, with this Inscription.

† On the great Gate there is a fine Marble Statue which represents *Zachary*.
‡ Particularly the Great Altar.

|| 'Twas he who made the Statue of *Zachary*: Below on the Floor, *Alexander Victoria, cujus anima in benedictione sit*, 1605.

|| *Alexander Victoria,*
Qui vivus vivos duxit è marmore
vultus.

To have avoided being guilty of false Quantity, the last Syllable of *duxit* being short; they might have transposed the Word, and placed it either before *vivus*, or in the Place of *vultus*.

THE famous Church of St *Mark*, of which I gave you a large Account, is so enriched with Mosaick Work, that in this Respect the Churches of St *George Major*, and de la * *Salute* ought not to come in Competition with it. But if we consider the Architecture, St *Mark's* is an ugly obscure Place, in Comparison to these Churches. The best Judges give the Preference to † St *George's*; but common Eyes find something in the Church della *Salute* that is more agreeable to them. The Designs are quite different. St *George's* is not unlike to St *Justina's* at *Padua*; for the Contrivance or gusto is the same in both. 'Tis true, St *Justina's* is larger, and perhaps more magnificent within; but

* *Santa Maria della Salute*
The Monks are called *Somasci*.

† *Benedictin* Monks. In the Isle of *Giudea*. A fine Cloister. A large and fair Garden.

but its Outside is naked, whereas the other is adorned with an admirable † Front, on which there are three Inscriptions; which 'twill not be improper to insert, because they are short and Historical.

† This is one of the curious Pieces of *Pal-ladio*.

‖ *Memoriæ Tribuni Memi optimi Principis, qui, Fæstiosus Urbe pulsus; inde Ottonis II. Cæsaris odio in Rempub. mirificè cluso, de eâdem ubique promeritus, ut æternam, eamque certiozem adipisceretur Gloriam, abdicated Imperio, hanc Insulam Monachus incoluit, ac ejusdem † instituit Viris, piè legavit. Idem grati animi ergo posuere M. DC. X. Decessit MCCCCXCII.*

‖ On the right hand.

† Through the Graver's Mistake, for *Instituti*.

* *Sebastiani Ziani invicti Ducis cujus Armis fractâ prius Friderici Ænobarb. Cæsaris pertinaciâ, mox officiis delinitâ, eundem inter se & Alexandrum III, Pontif. Max. Pacis Arbitrum voluit, quâ nutans Christiana Resp. tandem, sublato dissidio, conquevit.*

* On the left.

† *Monachi pluribus obstricti beneficiis, celebriori loco monumentum posuere, M. DC. X. Obiit M. D. LXXIII.*

† These two Epitaphs were with the Tombs in the old Church.

‖ D. O. M.

Sacrum Georgii ac Stephani Protom. tutelâ, Monachorum ære M. D. LVI. à fundamentis cœptum, adjectâ fronte absolutum. Anno Humanæ Reparationis M. DC. X. Leon. † Don. Principe.

‖ In the middle, over the Door.

† *Leonardo Donato Doge.*

His Tomb is in the Church, with an Epitaph, which magnifies his Virtues extremely.

THE great Altar of this Church is enriched with Marble of the finest Sort, and curiously wrought. 'Tis also adorned with several Statues, the chief of which are the ‖ four Evangelists ‖ supporting a World, on which there is a *Padre Eterno*. The whole is of Brass gilt.

‖ By *Jerome Campagna*.

THE Seats of the Canons round the Choir are of Walnut-Tree, on which the Life of *St Benedict* is describ'd in very fine *Basso Relievo's*; where the Rules of † Perspective are well observ'd.

† Perspective is little regarded in the most famous Antique *Basso Relievo's*. - This is the Work of *Alb. Brugle*, a *Fleming*, who, if we may believe the Monks, was at that Time but twenty five Years old.

IN a Chapel, near the Tomb of the Procurator *Vincent Morosini*, those who have good Eyes observe on a Marble Pillar, and on some Places of the Balisters, Fishes, Birds, and other Things naturally figur'd; and even an entire Crucifix. I mean the Eyes of Imagination, for there is nothing like it in Reality, though certain little Books that are to be bought at *Venice*, say so.

IN this Church they have the Body of *St Stephen* the Protomartyr, which a pious Woman, called *Juliana*, brought from *Jerusalem* to *Constantinople*; from whence 'twas afterwards transported to *Venice*, by one *Peter* a Monk. The whole Story is described at length in two long *Latin* Inscriptions, which I had the Patience to transcribe, but I'm afraid you would not have the Patience to read. I have also filled my Table-book with several Epitaphs of Doges, Procurators, and other Noblemen of the Country; but I shall content my self with inserting that of the Doge *Dominico* * *Michel*.

* At present they say *Micheli*.

The Doges in those Days, were not Statues. *Flectere* for *Flecte*. There are also some Faults against the Rules of *Prosodia*.

*Terror Græcorum jacet hic, & laus Venetorum,
Dominicus Michael, quem tenet Emmanuel.
Dux probus & fortis, quem totus adhuc colit Orbis;
Prudens consilio, summus & ingenio.
Illius acta viri declarat captio Tyri:
Interitus Syriæ, mæror & Ungariæ.
Qui fecit Venetos in pace manere quietos;
Donec enim vixit, Patria tuta fuit.
Quisquis ad hoc pulchrum venies spectare sepulchrum,
Genua ante Deum flectere propter eum.
Anno Domini M. C. XX. VIII. Indictione VII.
obiit Dominicus Michael Dux Venetiæ.*

THE Choir, Altars, Floor, Dome and Vestry of the Church *della Salute*, are all extremely beautiful. The * Foundations of this Structure were laid *March 25. 1631*. The Occasion is related in this Inscription, which was placed on the first Stone.

* Two Years were spent in fixing the Piles.

D. O. M.

Divæ Mariæ Salutis Matri Templ. ædificandi, ad Pestilentiam extinguendam, Senatus ex voto, primus hic lapis. An. Dom. 1631. 25. Mart. Urbano VIII. Sum. Pont. Nicolao Contareno Duce; Joan. Theupolo Patriarchâ.

A Vow to the Virgin for Deliverance from the Plague. This Church was built by *Balthasar Longbena*.

'Tis adorned, both without and within, with about one hundred and thirty Marble Statues. 'Twas erected at the Charge of the Publick; whereas most of the other Churches were built by private Families, and consequently may be looked upon as so many Marks either of their Vanity or Piety [that is, of the Piety, which is in Fashion at *Venice*] and of their vast Riches. 'Tis certain, that there is a considerable Number of very rich Families in this City.

ON the great Altar there is a Statue of the Virgin, holding the little *Jesus* in her Arms. On her right Hand is *Venice*, imploring her Assistance, and begging her to stop the Progress of that mortal and contagious Distemper: On the other Side is Pestilence flying, pursued by an Angel with a Torch in his Hand. *St Mark* is present, with the blessed *Lawrence Justiniani*, and several others. All these Statues are of fine Marble, and made by a curious Hand.

I DARE not undertake to describe all the Embellishments of this Noble Structure.

St James's de Rialto is said to be the first Church that was built on these Spots of Ground, on which *Venice* is founded. But it has been so often destroyed and rebuilt, that it may be reckoned a new Church, notwithstanding its boasted Antiquity. The Altar in the great Chapel

About the Year 421.

* *Obelatus* was the first Bishop, *Anno* 774, and *Lorenzo Justiniani* the first Patriarch *Anno* 1450.

For the Patriarchate of *Grade* was united to the Bishoprick of *Venice*; and both these

Dignities were conferr'd upon *Lorenzo*, by Pope *Nicholas V.*

† 'Twas built by *Fr. Smeraldi*, at the Charge of *Lorenzo Priolo*, Cardinal and Patriarch. I observed these two Inscriptions upon it.

D. O. M. Domus Domini ædificata super firmam petram, in longitudinem dierum. Anno Sal. 1596. Clem. VIII. Pont. M.

Laurentii S. R. E. Card. Priolo Patriar. Ven. pium Monum. Anno sui Patr. VI. Marino Grimano Duce Venetiarum.

|| *St Peter*,
St Paul,
St Mark,
St John, fine
Marble Sta-
tues. The
whole by *B. Longbena*.

* The one was — *Bloom of Saltzburg*, or thereabouts, a *Roman Ca-*

tholick; the other — *Kerglaw*, of — in *Silefia*, a *Lutheran*. They drew their Swords in the open Place, over-against the Church, and were both wounded. This Accident happened, *Anno* 1684.

is of white Marble, adorned with a fine Statue of *St James* by *Alex. Vittoria*.

St Mark's Church is but a Chapel to the Doge's Palace. *St Peter's di Castello* is the * Episcopal and Patriarchal Church. 'Tis pretty large, and the † Front deserves to be taken Notice of for its beautiful Simplicity. And though no extraordinary Care has been taken to embellish this Church, there are some very considerable Ornaments, and several Sorts of remarkable Things to be seen in it.

THE great Altar was erected by the Senate, in Pursuance of a Vow they had made during the War against the *Turks*, 1649. 'Tis dedicated to the *Beato Lorenzo*; and the Body of that Demi-Saint is plac'd in a stately Marble Tomb, supported by Angels and || Apostles. The Statue of the *Beato* stands upon the Tomb that contains his Bones. There is an Inscription over the Door of the Vestry, which not long since occasioned a Quarrel betwixt two * *German Gentlemen*, about the Words *Tutelare numen*, that you may observe this Inscription.

D. O. M.

Beato Laurentio Justiniano, primo Venetiarum Patriarchæ; stirpis claritudine augusto; Sanctimonie gloriâ

*gloriâ longè augustiori; Tutelari Numini benefici-
centissimo, ad sacros cujus cineres Templum hoc illu-
strantes, Civitate in pestilentia tanti Civis auxilium
expertâ, quotannis ejus die perpetuâ festivitate cele-
brando, Senatus Religiosissimus venerationis ergo ex
voto accedit. Federicus S. R. E. Cardinalis Corne-
lius maximi cultûs minimum argumentum dic.*

NEAR this Inscription, upon the Wall of the Church, there are two Epitaphs that are thought to be well written, and consequently will not be unacceptable to you.

*Majestas quam * suspicis
Viator*

* The Bust is
over the Epi-
taph.

Frontis Fran. Mauroceni † D. M. Pro. refert.

*Hic Ille, at non Ille unus,
Linguâ & calamo disertè multiplex,
Mente & manu impigrè omnigenus,
Moderandis Provinciis ter magnus,
Imperandis Armis ter major,
Maturandis consiliis terque quaterque maximus:
Feltria, Tarvisum, Brixia testes,
Palma, Candia, iterum Candia
Pervicacium cæde feliciter cruenta,
E Jovis monte importato in Forum fonte,
Veneto sumptu, Romano ausu;
Immortaliter sed hilariter irrigua
Virtus benigniori semper imbre recreata.
Fato irascere serò te adventasse & abi.
Obiit H. an. æt. XXXII. Sal. Hum.
M. DC. XLI.*

† Divi Marci
Procuratoris,

or, Divi Marci Procuratorem. If *Fran.* stands for Franciscum. They ought to say *Maurocenum*, or *Moresini*; if they mean *Francisci*, it is not to be construed. See the following Epitaph.

Ossa

Ossa

Helenæ Capellæ,
*Omnigenis virtutibus insignitæ Matronæ,
 Francisci Mauroceni Conjugis prædilectæ :*
*Genere, Formâ, Venustate,
 Græcam ;
 Fide, Pudore, Pietate,
 Romanam Helenam referentis ;
 In hoc postremo Humanitatis domicilio
 requiescunt.*

I HAVE seen some devout Persons kiss a Stone Chair which is * kept in this Church : They pretend that St *Peter* made Use of it when he was at *Antioch* ; and a Sacristan informed me, that 'twas a Present of *Michael Palæologus*, Emperor of *Constantinople*. The same Person told me a Story of a brazen Cross, that was found floating in some Part of the *Lagunes*, and brought with a great deal of Ceremony to this Church. They have a Veneration for it ; but the Cross could never tell them what kept it from sinking when it was in the Water : And tho' it is evidently miraculous, no body may say that he remembers to have seen it working any Miracle. So that notwithstanding every Church, and almost every Chapel is abundantly provided with Pieces of the true Cross, this brazen one, as extraordinary as it is, is somewhat neglected. The Monks of St *Michael*, betwixt *Venice* and *Murano*, have † a fine one, which is endu'd with a particular Virtue to appease Tempests. The History of it is full of surprizing Wonders : 'Tis written on a Scroll of Vellum, in so antique a Manner, that this Consideration alone would be sufficient to prove the Truth of the Relation, though they had no other Arguments to confirm it.

* On the right hand as you enter, betwixt the second and third Altar, by the Wall. The Patriarchal Palace is on the same Side of the Church. 'Tis a convenient House, but makes no great Show.

† In the Chapel of the Family *Priolo*.

'Twas

'Twas in Usage heretofore, that never any Vessel set Sail from the Port of *Venice* till the Pilot, and all the Ship's Crew had recommended themselves to the Protection of this miraculous Cross. But the Heat of this Devotion is much abated; for it seems 'tis the Misfortune of *Venice*, as well as of other Places, that good Customs are sooner forgotten than bad ones. The Choir of the Church is much commended for the Richness and Beauty of the Work. In a little Chamber near the Choir, there is a Map of the World drawn with the Hand, and adorned with Miniatures; which is certainly a curious Piece. He that made it was a Monk of this Convent, as it appears by the Medals that were struck on that Occasion, with this Motto, *Frater Maurus S. Michaelis Morianensis de Venetiis, Ordinis Camaldulensis, Cosmographus incomparabilis.*

They have one in the Convent.

THE Monk who shewed us these Things carried us to a little, but magnificent * Chapel near the Church. He said the People generally believed that 'twas built by a Courtesan, with the Profits of her lewd Vocation; yet at the same time he assured us in strong Terms, that they were mistaken: But what signifies it whether true or false? *Solon* built a Temple to *Venus* with the Money that was earned by common Prostitutes; and why should they not do the same at *Rome* and *Venice*, where such lewd Women are not only tolerated, but † invited; protected, countenanced, and publicly allowed of?

* *William Bergamasco* was the Architect of it.
† After *Sixtus V* had expelled them out of *Rome*, he was forced, say they, to call them again, for to avoid worse.
Thou shalt not bring the Hire of a Whore, into the House of the Lord thy God, for any Vow. Deut. xxiii. 18.

THE Convent cannot be termed a magnificent Structure; but 'tis certainly a neat Building, and agreeably situated. For from hence you have the Prospect of *Venice*, *Murano*, *Lido*, *Terra firma*, and several Places in the *Lagunes*, without mentioning the Walks and Gardens that belong to the Convent. Above 200 Years ago, a

Anno 1497,

Spanish

Spanish Embassador was so charmed with the Beauties of this Place, that he resolved to spend the Remainder of his Days in it. They made us take Notice of his Epitaph, which, they told us, was written by the famous *Aldus Manutius*.

*Lector parumper siste; rem miram leges. Hic Eusebii Hispani * Monachi corpus situm est. Vir undequaque qui fuit doctissimus; nostræ quoque vitæ Exemplar admirabile. Morbo laborans, sexdecim totos dies edens bibens † nihil prorsus, & usque suos manens, Deum abiit. Hoc te scire volebam. Abi & vale.*

* He turned Monk.

† See *Bern*, Vol. II.

I WILL not trouble you with an Account of the other Tombs and Epitaphs that are to be seen in this Place. But since we are so near the Glass-houses at *Murano*, I shall take this Occasion to make some Remarks upon them.

‡ It contains fifteen Churches, comprehending those of the Convents. This is one of the most populous Islands.

¶ Particularly that of *M. Camillo Trevisano*, with the Garden, Fountain, &c.

MURANO is one of ‡ largest and most agreeable Islands in the *Lagunes*, about a short Mile from *Venice*. There are some fine || Houses in it, and a great many more Gardens, proportionably, than at *Venice*. There is a Canal which runs cross the Island, which is larger than the other Canals in the same Place: And the famous Glass-houses, which you have heard so often mentioned, are seated on this Canal. You must not imagine, that there is any Thing at all extraordinary in these Buildings. They are divided into several Lodgings, Halls, Warehouses, Furnaces, &c. as in other Places. Formerly the Glass called *Venice-Crystal*, was the finest in *Europe*; but at present it does not merit that Title. Not that 'tis coarser than before, but because they have found the Secret in other Places, to make Glass, at least, as fine as that of *Venice*. Mr *de S. Didier* writes, that he heard a Master of a Glass-house at *Venice*.

nice offer an * Hundred thousand Franks to any Man that would teach him the Secret of making Glafs as white as that of a Cup that was brought from *Paris*. And one of my Friends assur'd me, that a few Years ago, having carried a Vial of the finest Cryſtal of *Murano* to *London*, the Work-men there were ſo far from looking upon it as extraordinary or inimitable, that they ſaid they cou'd, and ſometimes did, make finer Work. The Skill they have acquir'd in other Countries, and the Manufactures they have erected, have almoſt ruin'd the Trade of *Murano*. Their whiteſt and pureſt Glafs is made of certain † Stones that are found in the *Tefino*, the Aſhes of ſeveral Herbs that are found in the Country about *Tripoli* in *Barbary*, and the other uſual Ingredients. They make uſe alſo of certain other Stones that are found in the *Adige*, and the Sand that is gather'd on the Shore of the Gulf on the *Dalmatian* Side : But this is only for common Glafs. The Glafs-makers of *Murano* ſtyle themſelves Gentlemen, ſince they were ennobled by *Henry III*, who had the Curioſity to ſee 'em at Work when he paſſ'd through *Venice*. And they enjoy all the Privileges of the *Citadinance*.

* About Eight thouſand Pounds Sterling.

Venice Glafs is prohibited in *France*.

† They are white, and ſome of 'em are as big as one's Head.

He was carry'd from *Venice* to *Murano* in the *Buccinaur*.

BUT let us return to our Churches. I will not loſe Time in deſcribing that which bears the Name of *St Nicholas of the Lettice*, which was founded by the Noble *Nicholas Leono*, on the Occaſion of his being cur'd by the ſanctify'd Lettices that were ſent to him by the Monks. Nor that of || *S. Maria Caeleſtis*, which took it's Name from an Image that fell from Heaven, and is enrich'd with a precious Leg of *St Lawrence*, which ſerves to extinguiſh Fire. Nor will I trouble you with an Account of *Jonas's Head*, which

|| A fine Church.

* The People which is kept at * Saint *Apollinaris's*; nor of call it, St *A-Saint Claras's* Nail; nor of the Coif at St *Lau-ponale*.
By one of the *rence's*; nor of other Rarities of the same Na-
Pope's Bulls ture; which perhaps you would look upon as
the Butchers Trifles.
have the Pri-
vilege of electing the Rector of St *Matthew*. And in the same Church 'tis
the Custom to make Holy Water, by steeping one of St *Liberalio's* Bones in it.

THE *Redemptore* is a Modern Structure, and ve-
ry considerable; but inferior to those of St *George*
and *de la Salute*. 'Twas built Anno 1576, on the
same Occasion as that *de la Salute*, as it appears
by this Inscription: *Christo Redemptori, Civitate*
gravi pestilentia liberata, Senatus ex Voto, Prid Non.
Sept. An. M.D.LXXVI. *Palladio* was the Ar-
chitect of this Building, as well as of the beau-
tiful Front of St *Francis de la Vigne*, and of St *Lu-*
cia. These two Churches are rich in Altars; but
the former deserves the Preference in all respects.
The last time 'twas repaired, it's lovely Front
was adorn'd with several Figures, and particular-
ly with the † Statues of *Moses* and St *Paul* in Brass,
with these Words under the first, *Ministro Um-*
brarum, and under the other, *Dispensatori Lucis*.
The Chapels and Tombs are suitable to the
Richness of the other Parts; and the Time that
is spent in visiting 'em may be reckon'd well
employ'd. I found some excellent Elogies in
the Epitaphs of several illustrious Persons, who
lie Interr'd in this Church; Doges, Cardinals,
Patriarchs, Generals of Armies, Embassadors, &c.
But they are purely Historical, and tho' they are
finely written, they generally want that Singu-
larity of Style which is so becoming and necessa-
ry a Property of a good Epitaph. I will only

At St *John's*
in *Bragora*,
there is a Box
in which they
put Children
that are very
sick, and pre-
tend to know,
by certain
Signs, whe-
ther they will
die or recover.
There is a
Cloak of St
Zachary's
that serves for
the same use.
Two *Madona's*
stood on Cha-
peters, but
when they be-
gan to grow
famous for Mi-
racles, there
were
Churches
built for 'em,
by the Names
of *Madona del-*
la Consolazione,

or *della Fava*; & *Madona de Miracoli*, which is a fine Church, &c.

† *Titiani Aspetti Patavini opus.* In the Frize I observ'd these Words
Deo utriusque Templi Aedificatori ac Reparatori.

present

present you with one or two, which pleased me better than the rest.

Bernardus Dandulus Ant. F. Vir magni animi, ossa sua hoc loco, cum Patris ossibus voluit reponi; quod Elisabet Soror amantissima effecit: ut cum iis ex quibus semel est ortus, longissimâ exactâ ætate, iterum simul reviviscat.

*M. Antonius Trevisanus * Princeps integerrimæ * Doge. vitæ, & Paternâ virtute, ac gloriâ semper clarus; omnibus Honoribus egregiè perfunctus: à Patribus, invito ipsius genio, Princeps cooptatus; cum annum Remp. sanctè gubernasset, Religionis amantissimus, dum sacro in imaginum Aulâ interesset, nullâ ægritudine, flexis ante aras genibus, in gremio Patrum moriens, migravit † in Cælum beatissimus. M.D.LV.I. Octobris.*

He died suddenly as he was hearing Mass.
† Not in Purgatorium.

THERE are at least ‡ eighteen Doges interr'd at || St John and Paul's; and a great Number of such illustrious Persons as I mention'd just now. I took Notice of the following Inscription under the Tomb that contains the Skin of the famous *M. Ant. Bragadino*, Governor of *Famagusta*, who was slay'd alive by Order of *Mustapha*, the General of the *Turkish* Army.

† *Sylvester Valier*, the present Doge, 1696; is the 109th. A Man of great Merit.
|| A large and fine Church; but built, as they say, *a la* also large and

Todesca; that is, after the *Gothick* Way. The Convent is beautiful. It belongs to the *Regular Dominicans*.

*Marci Antonii Bragadini, dum pro Fide & Patria, bello Cyprio † Salamine contra Turcas constanter, fortiterq; curam principem sustineret, longâ obsidione * victi,*

† *Famagusta.*
* He capitulated after a long Defence:

But *Mustapha* was so far from observing the Articles, that he caused the Principal Officers to be massacred, and reserved *Bragadino* for a memorable Instance of his Barbarity. The Nose and Ears of that unfortunate Governor were cut off: He was loaded with Chains, and forced for some Time to carry a *Hotte* or Basket in the Service of those who were employ'd in repairing the Fortifications of the Town. At last, after he had for a long Time suffered all manner of Indignities, he was slay'd alive in the publick Place. He bore all those Torments with a surprizing Courage and Resolution. The cruel *Mustapha* ordered his Skin to be stuffed with Hay, and sent to the Arsenal of *Constantinople*; from whence 'twas retrieved by the Brother and Children of this illustrious Martyr for his Country, after it had lain there 25 Years. See *Ant. Mar. Gratiani, de bello Cyprio.*

à perfidâ

à perfidâ Hostis manu, ipso vivo, ac intrepidè sufferente, detracta pellis. Anno salutis, M. D. LXXI. XV Kal. Septembr. Antonii Fratris operâ & impensâ buc advectâ; atque hic à Marco, Hermolao, Antonioque, Filiis pientissimis, ad summi Dei, Patriæ, Paternique nominis gloriam sempiternam posita. Anno Sal. M. D. XCVI. Vixit annos XLVI.

To this Epitaph I will only add those of two
of your * Countrymen.

* The one an English-man, and the other a Scotchman.

† Superstition is an Excrecence, and Superfluity of Religion.

Odoardo Windesor, Baroni Anglo, illustrib. Parentibus orto; qui dum Religionis quadam † abundantia, vitæ probitate, & suavitate Morum omnibus charus, clarusque, vitam degeret, immaturâ morte correptò, celeberrimis exequiis decorato, Georgius Lewknor, Affinis, poni curavit. Obiit An. D. 1574. Die mens. Jan. 24. Ætatis suæ 42.

Illustri Domino Henrico Stewarto D. Aubigni secundo genito. Excellentissimi Principis Esmei Ducis Lævinæ propinquitate, & generosissimâ indole præclaro; Hieronymus Uston Britanniarum Regis ad Sereniss. Remp. Venetam Legatus, suavissime Affini M. M. P. 1637. Vixit annos 17.

‡ Nic. Ursinus Nolæ, Pitiliani Princeps. Leonardus Pratus. Pompeius Justinianus. Patritius Genuens. Horatius Balconius, &c.

THIS Church is also adorned with several Statues on Horseback, erected by the Senate, to the Honour of some illustrious ‡ Generals. That of the famous *Bartholomeo Coglioni* is most remarkable. It stands in the open Place without the Church; 'tis of Brass gilt, and supported by a fine Marble Pedestal, with this Inscription:

* *Bartho-*

* *Bartholomeo Coleono Bergomensis, ob militare Imperium optimè gestum. S. C.*

Johanne Mauro, & Marino Venerio Curatoribus.
An. Sal. 1495.

* *Leander Alberti* calls him *Barth. Capolione*; alluding perhaps to *Capo*

di Lione, because he was very valiant. But it is more probable that that General was named *Coglione*, since he gave for his Coat of Arms *Coglioni*; as may be seen in *Basso Relievo*, on the Pedestal of his Statue.

† *SANCTA Maria Gloriosa* is another of the principal Churches in *Venice*. 'Tis large, and very much embellished with divers Ornaments. They pretend that the Seraphick St *Francis*, in proper Person, mark'd the Place where it should be built. I spent two whole Afternoons in viewing and decyphering the Epitaphs that are to be seen in it; but I only transcrib'd two of them: One of a Woman, which is the only Monument of that Kind I observed there; and the other of a Doge, who is made to speak his own Elogy.

† *I Frari*: Conventual *Franciscans*. There are some magnificent Tombs in it.

|| *Modestæ à Puteo; fæminæ doctissimæ, quæ varios virtutis partus, † Moderatæ Fontis nomine, Rythmis Etruscis [quibus memoranda cecinit] & sermone continuo feliciter enixa; Naturæ Partum dum ederet, puellæ vitam, sibi vero mortem, proh dolor! ascivit. Philippus de Georgiis Petri F. in Off. super aquis pro Ser. Dom. publici jura defendens amantissimæ Conjugi P. Obiit An. Dom. M.D.XCII. Kal. Novembris.*

|| In one of the Cloisters, near the *Madona Miracolosa*.

† A borrowed Name.

Accipite, Cives; Francisci Foscarì vestri Ducis Imaginem; Ingenio, Memoriâ, Eloquentiâ: Ad hæc, Justitiâ, Fortitudine animi, si nihil amplius: certè, summorum Principum gloriam æmulari contendì. Pietati erga Patriam meâ satisfeci nunquam. Maxima bella

pro vestrâ salute & Dignitate, Terrâ Marique, per annos plusquam triginta gessi; summâ felicitate confeci. Labentem suffulsi Italiæ Libertatem. Turbatores Quietis compescui. Brixiam, Bergamum, Ravennam, Cremam, Imperio adjunxi vestro. Omnibus ornamentis Patriam auxi. Pace vobis partâ. Italiâ, in tranquillum, fœdere redactâ. Post tot labores exhaustos, ætatis An. LXXXIV. Ducatus quarto supra trigessimum, Salutisque, M.CCCC.LVII. Kal. Nov. ad æternam requiem commigravi.

Vos

*Iustitiam & Concordiam,
Quo Sempiternum hoc sit Imperium,
Conserveate.*

FRANCIS FOSCARI was deposed, or rather removed from his Seat of Authority and Power, to that of a private Person in the eighty-fourth Year of his Age, as not being capable of performing any Function belonging to his *Dogeal* Office; in which he had honourably acquitted himself for the Space of thirty-four Years. In all States, they depose their Princes when they become Traitors to their Country, and declare themselves Enemies instead of Nursing-Fathers and Protectors of it: according to natural Equity, and the solemn Oath they are obliged to take on the Day of their Instalment. They depose also Fools and Madmen, such as *Alphonso* of *Portugal*, Uncle to the present King. And when they fall into an irrecoverable State of Infirmary, why should they not exhort them to make an honourable Resignation of their Power? Does a General of an Army, that's grown old and infirm, make any Scruple of resigning his Post to another?

I SHALL take this Occasion to observe, that by the Epitaphs I have seen in this Place, I find that
a con-

a considerable Number of the Persons on whom they are written, died above 80 Years old. A Sign that the Air of *Venice* is not so bad, as is commonly reported.

THE Front of * *St Mary's of Nazareth* is of very fine white Marble: 'Tis a Piece of *Sardi's* Architecture, and extreamly magnificent. † Those of *St Justina's* and *St Saviour's* are also very much esteemed. The last of these Churches is adorned with the stately Tombs of the Doge *Francisco Venier*, [*Venerius*,] *Catharina* || *Cornaro* [*Cornelia*] Queen of *Cyprus*, the Doges *Lorenzo* and *Hieronymo Priolo*, the Procurator *Andrea Delfino*, and some others. Under the little Portico through which you descend from the Church to the Street, there is an Inscription by which it appears, that Pope *Alexander III*, when he was forced to wander about as a Fugitive, lay hid a whole Night in this Place. ‡ *Alexander III. Sum. Pont. A. D. 1177. hic pernoctanti, Ecclesiam S. Salv. consecranti, & Indulg. concedenti, Can. Reg. S. Salvat. posuere An. 1632.* Some People by way of Contradiction, would fain make us believe that this Pope never hid himself in *Venice*; but certainly, either they are ignorant of the History, or else disguise the Truth of a Thing which is undeniable.

incrustationem, à Jacobo Gallo legatam, Marinus Moschenius P. C. M. DC. LXXIII.

|| She set up the Standard of *Venice* at *Famagusta*, and resigned her Kingdom to the Republick, *An. 1487.* But the Duke of *Savoy* must be heard upon that Resignation.

‡ Upon the Wall, on the left hand as you go down.

I LIKED much the great Altar of *St Justina's* with the Tabernacle. The devout Adorers of that Saint are always careful to visit the Stone where she left the Print of her Knees, when she

* At the bare-footed *Carmelites* on the Canal called *Regio*. At the Charge of the Noble *Hieronymo Cavazzo*, whose Tomb may be seen at *S. Maria dell Horto*.

† The Gift of *Jacobus Gallus* as it appears by these Inscriptions.

D. O. M. Christo Servatori, æterna Incrustatio, Jacobi Galli pietatem testabitur Æternitati.

D. O. M. Æternam hujus Frontis

said her last Prayer before her Martyrdom, as the Story is related in an * Inscription beneath the Stone.

* Traditum
est nobis ab an-
tiquis indubiâ
successione,

hanc esse illam petram in quâ Justina virgo impressit vestigium genuflexionis suæ factæ pro oratione habitâ ante martyrium, quam hîc reponi fecimus ad fidelium devotionem.

† *Gaspar Mo-
ranzone.*

An. 1470.

|| The Front of
this Church is
enriched with
Marble, and
not meanly
adorned.

THOSE who chuse the huge *St Christopher* for their Patron, have an extraordinary Veneration for a Statue of that Saint, which is to be seen in the Church of *St Maria dell borto*, on the great Altar. 'Twas made by an excellent † Sculptor, according to the Proportion of a Bone of the Original, which was || heretofore brought from *England*, by a very curious Person who was a nice Judge of Relicks. So that a devout Spectator has the Pleasure to behold the exact Dimensions of that Saint; and this Consideration has so *enhanced* the Value of the Statue, that those who have most Experience in Affairs of this Nature, are confident, that it will quickly begin to work Miracles. In the same Church they take particular Notice of the Magnificent † Chapel of the Family of *Contarini*, and the § *Mausoleum* of Count *Hieronymo Cavazza*, whom I had Occasion to mention before.

‡ There are
some Busts in
it by the Hand
of *Alex. Victo-
ria.*

§ Of the Ar-
chitecture of
Joseph Sardi.

† 'Tis said this
Church stands
in the midst of
Venice.

I HAVE gone many Times on purpose to † *St Luke's* to see the Tomb of the famous *Peter Aretin*, but could never find the Church open, neither the Man to open it. Though that satyrical Poet deserved to have been made the Subject of a Satyr, I can hardly give Credit to what I have heard affirmed, that the biting Epigram that was made against him is placed as an Epitaph on his Tomb. However, you will perhaps read it with Pleasure both in the Original, and as it is translated into *French* and *Italian*.

*Condit Aretini cineres lapis iste sepultos,
Mortales atro qui sale perfricuit.
Intactus Deus est illi: causamque rogatus,
Hanc dedit; Ille, inquit, non mihi notus erat.*

See what Mr Bayle has said of this Epitaph in his Dictionary under the Article of *Pierre Aretin*.

*Le temps par qui tout se consume,
Sous cette pierre à mis le corps
De l'Aretin, de qui la plume
Blessa les Vivans & les Morts.
Son Encre noircit la memoire
Des † Monarques de qui la gloire
Est vivante apres le trepas:
Et s'il n'a pas contre Dieu mesine
Vomi quelque horrible blaspheme,
C'est qu'il ne le connoissoit pas.*

† He was called the Scourge of Princes.

*Quì giace l' Aretin Poeta || Tosco,
Che d' ogn' un disse malo, fuor di Dio;
Scusandosi col dir' Io no'l conosco.*

|| He was a Native of Arezzo.

In English it may be express'd thus;

*Here lies a Man, who no Man spar'd,
When th' angry Fit was on him.
Nor God himself had better far'd,
If Aretin had known him.*

ANOTHER Rhymers has had the same Thought in the *Biggarures* or the *Touches* of the *Sieur Des Accords*.

*Biffot rempli de Medifance
Parle mal de tous, en tout lieu
Et s'il ne medit pas de Dieu,
C'est qu'il n'en a la connoissance.*

I HOPE this Letter will make amends for my late Neglect, which I acknowledged was the Effect of my Laziness; and that, I am sure, is one of the most pardonable Faults in a Traveller. They would laugh at me here, if they knew how immethodically I discourse of their Sacred Places, seeing me skipping so often from one End of the Town to the other. I must confess, I have observed no other Order than that of my Journal; and that I think is sufficient for the Use you will make of it.

I COULD easily reckon up a vast Number of fine Paintings, with which the Churches are adorned; but I know not whether you would have the Patience to read such a dry Catalogue. Nor will I undertake to give you an Account of those half sacred Places, which are here called *Scuole*. These are publick Edifices divided into Chapels, Halls, Chambers, and Lodgings, which belong to Fraternities of Monks, or some other particular Societies. I have seen at least thirty five of 'em, and I doubt not but that there are more. Among the rest there are * six, called *Scuole grandi*, which are embellished with so much Art and Cost, that they may vie with the finest Churches, both in the Richness and Beauty of their Ornaments.

* 1. Of St Mark, adjoining to the Church of St John and Paul. 2. Of Mercy, in the Quarter of the Canal regio. 3. Of St John the Evangelist, in the Quarter of St Paul. 4. Of Charity, in the Quarter of Dorso duro. 5. Of St Roch, in the Quarter of St Paul. 6. Of St Theodore, in the Quarter of St Mark. The first and the fifth are most considerable.

IN many Churches and Fraternities there are Annual Funds established to raise Portions, and procure comfortable Matches for poor Maids. And generally over all Italy Care is taken by such charitable Foundations, to provide for the Necessities of the Sex.

AFTER I have given you my Observations on the Christian Churches, you will perhaps expect an Account of the Jewish Synagogues. But all that I can say on this Subject, is that there are seven of them inclosed in * two † *Ghetti*, and that the best of the seven is not near so fine as is the *Portuguese* Synagogue in *London*. There is a *German* one.

* The Old and the New.
† So the *Italians* call those Quarters or Wards of the

Cities, where the *Jews* are shut in, every Night.

If we give Credit to the vulgar Computation, there are about two thousand ‡ *Jews* at *Venice*. Some of them are rich, but few in Comparison to the poor. They are obliged to wear || red Hats. But I find, by *Martinelli* in his *Ritratto*, that they may be exempt from that disagreeable Distinction, by paying a small Sum of Money. They have a Sort of Court that determines petty Suits among themselves. They are generally a Sort of People that never refuse any Kind of Employment, and are made Use of on several Occasions; especially by the Nobles, who are a very great Support to them. They may take the Degree of Doctors in Medicine at *Padua*, and practise Physick any where in the City and State of *Venice*.

‡ There are some rich *Portuguese* Families, but the *Germans* are poor.
|| Their Hats are usually covered with Scarlet Cloth, but they are black underneath.

THIS is all that you must expect at present concerning the famous City of *Venice*. I am,

Venice, April 16.
1688.

S I R,

Your, &c.

I HAD almost forgot to satisfy your Curiosity, concerning the Article that relates to our
X 4 Friend,

Friend, and which you have expressed so earnest a Desire to have explained. As you know him to be of a free Temper, plain, and without Artifice in all his Ways; a professed Enemy to all Sorts of *Farces*, as we say in *French*: And indeed very little, or not at all inclinable to submit himself to any capricious Customs of Mankind; so you greatly desire to know whether he complies with that of wearing a Mask, and mingling himself, in a disguis'd Habit among that Croud of Fools, that fill the *Place St Mark*, and the Boxes in the Theatres: A Thing, say you, which would be impossible for you to do; and which you cannot approve of, any more than you do of any Sort of Disguise whatsoever.

THE first Thing then that I have to say, is, that our Friend whom you mentioned, some times wears a Mask: So, you have that Point cleared at first, in few Words; *à Rome comme à Rome*, says he, *à Venise comme à Venise* for these Sorts of Things:

Cum fueris Romæ Romano vivito more :
Cum fueris alibi, Vivito sicut ibi.

But without endeavouring to make any Apology, here, for those that think it proper to conform themselves to the general Custom, during the Carnival, of wearing a Mask; you ought in the first Place to take Notice, that it is impossible to be admitted either unto the *Balls*, or in the *Ridotti*; or in several other Places where there are certain Assemblies, and honest Companies, without being masked: So that whoever has a Mind to be informed by his own Eyes, of what
 is

is transacted in those Places, were he as grave as *Cato*, must of Necessity be oblig'd to wear a Mask. There are also a great many other Things, about which one loves to satisfy his Curiosity, *without being known*; tho' they are very lawful in themselves. But in the second Place, I shall also say, that you seem to me to be too severe, in declaring your self so positively against all Manner of Disguises; since there is one Sort of Dissimulation that differs in nothing from true Prudence: There is an honest Artifice, that agrees certainly very well with Probity. But give me Leave, I beseech you, to tell you, that you your self go *mask'd* every Day, without any Design, or perhaps without thinking of it. Is not the World a Theatre? A *Place St Mark* in which every Man is oblig'd to act his Part, very often with forc'd Complaisance? Pray, what is the Meaning that your House at * * * * is so handsomely furnish'd, and curiously adorn'd? To what purpose serves that Galloon, and those green, white, and red Liveries, with which you cloath some of your Servants? What signifies that Perriwig, whose Length and Powder are so troublesome? And what have you, who are a peaceful Man, to do, to wear that Iron hanging at your Side, and which, perhaps, may prove dangerous? All this, believe me, is nothing else but *Mask*: Art, and Dexterity, to impose upon People, and to create in their Mind Notions commonly False. Do you think that an Anchorite, that has bid Adieu to the World for ever, would amuse himself with such Ways of Acting, altogether expensive and incommodious? No, Sir; but we sail with the Wind; we follow such Customs, as a Cork
goes

goes up and down upon your River, according to the Tide. Sometimes a Monk's Habit, and sometimes an embroider'd Cloth; not for the Conveniency only, and Pleasure of Life; but for Security. I say *Security*; for Men are, indeed, much more respected in this World, this vast *Piazza* of *San-Marco*, according to their Equipage, than to their Merit. I know a Gentlewoman in *London* [let me tell you that by the bye] who had her Life saved by the Watermen, the Boat having been over-set, because they perceived she had fine Silk-Stockings: they ran to her, neglecting the others. You evidently see that those Stockings were *Masks*, and that it was by them she was delivered. Pardon us then, I beseech you, if we should happen now and then, to wear some Polish Dress, with a black or white Nose, which serves as a *Surtout* to our own, during our Pilgrimage in *Venice*; where such innocent Dress is as necessary, upon certain Occasions, as a short Leather Mantle charged with Shells, and a Staff, are to the good Pilgrims that are travelling to *St James of Compostella*.

LETTER XIX.

S I R,

THERE is not any Thing worth Observation between *Padua* and *Rovigo*, only that the Country is even and fruitful, watered with several Rivers, and pretty well cultivated. It is every where full of Meadows, Groves, Vineyards,
and

and well-till'd Spots of Ground. The *Venetians* have there some Houses of Pleasure; but the common Habitations, when you draw near to *Rovigo*, are mostly Hutts made of Reeds, which a Fire would reduce to Ashes in a very short time; yet are they as merry as if they liv'd in Palaces, and it may be more. We frequently observ'd several of those Country-people in Masquerade, coming out of those Cabins, and dancing Gambols to the Tunes of the Violin and Bagpipe. These rustick Diversions perhaps are to be preferred before the famous Confusion of *Venice*.

ROVIGO is a poor little Town encompass'd ROVIGO. with a ruinous Wall: Yet it is the Residence of the Bishop of *Adria*: that ancient and famous City, which gave it's Name to the Gulph, being now but a pitiful half-drowned Village.

WE met in the Evening, a curious *German* Traveller, who could not forbear taking a View of the Ruines of that formerly so renowned Place; especially for it's *generous Wines*. But the best Thing he brought from it, was it's Epitaph.

*Laudatam tentas Hadriam lustrare, Viator!
Sed tumultata jacet, propriisque sepulta ruinis:
Heu fuit! & tantum superest informe Cadaver:
Ergo, Viator, abi; cogitaque quòd Ipse jacebis.*

FERRARA is very large, and pretty handsome; *FERRARA.* but ill peopled. Some say it was called *Ferrara*, *quasi, ferè aurea*, because of it's rich Trade: But at present it is so poor and desolate, that it cannot be view'd without Compassion. In a Place where Four very large Streets meet, we stopp'd a while, without perceiving any one Person in any of them: and they commonly say, that

Earthquake, and was almost all destroyed. *Schradetru*
that

In the Year
1570. in the
space of Four
Hours, *Ferrara*
suffered One
hundred and
sixty jolts.

that City has more Houses than Inhabitants. Nevertheless, the Territory of *Ferrara* is one of the best Parts of *Lombardy*; it is a plain and fat Country, which wants nothing but Tillage; which is look'd upon as an Effect of the Hardness of the Government. For every Place that falls into the Pope's Hands, becomes immediately miserable.

*Servierant tibi, Roma, prius Domini Dominorum:
Servorum Servi tibi sunt jam, Roma, Tyranni.*

THESE Princes are usually old, and consequently are forc'd to do a great deal of Work in a little time to enrich their Families: And they rarely consider, what may become of the Estate after their Death. When *Ferrara* was first* united to the Holy See, under the Pontificate of *Clement VIII*, that Pope built a strong† Citadel in it, which is still in good Order: But the other Fortifications are quite neglected. The ancient University of *Ferrara* is at present reduced to a poor College of the *Jesuits*.

* About the End of the Year 1597 the Duchy of *Ferrara* returned to the Holy See, the Male Race of the Dukes being Extinct.

Alfonso was the last legitimate Son of the House of *Este*.

† *Du Val* the Geographer, writes, That this Citadel cost Two Millions of Crowns of Gold.

OVER-AGAINST the Church there are two Statues of Brass on Horse-back; one of which was erected in Honour of the good Duke || *Borso*. All the Ground for twenty Paces round was formerly a Place of Refuge, or Sanctuary for Criminals; and the Conditions of this Privilege were written on the Pedestal of the Statue. But since the City became Subject to the Pope, this Statue has lost it's Immunities; and they have even encroached so far on this privileged Ground, that the Pedestal enters into the Buildings that are

|| *Borsius* or *Borso* of *Este*, in whose favour Pope Paul II, erected the Marquisate of *Ferrara* into a Duchy. *Borso* was one of the most virtuous Princes of his Age.

are erected behind it. However, to make amendments, there is another * Sanctuary of the same Extent about the † fine Column that supports the Statue of *Alexander VII.* The other Statue on Horse-back represents *Nicolas*, Marquess of *Este*, who is styl'd in the Inscription, *Ter Pacis Auctor.*

* These Sanctuaries are altogether useless; for the wretched Criminal cou'd not avoid perishing in the Place of Refuge it self.
† In the midst of a large open Place.

THEY carry'd us to the Ducal Palace, to the Marquess *de Villa's* House, to the Cathedral, and to several other Churches and Convents. But tho' every one of these Places deserves to be taken notice of at *Ferrara*, I believe you would not take much Pleasure in reading a Description of 'em.

I MUST not forget to send you the Epitaph of poor *Ariosto*, whose Tomb they have lately repaired in the Church of the *Benedictines*.

*Notus & Hesperius jacet hic Areostus & Indis,
Cui Musa æternum nomen Hetrusca dedit.
Seu Satyram in Vitio exacuit, seu Comica ludit,
Seu cecinit grandibella Ducesque tubâ.
Ter summus Vates, cui summi in vertice Pindi
Tergeminâ licuit cingere fronde comas.*

THEY carried us also to the Opera, where we saw nothing extraordinary. The principal Actress was a pretty little Songstress, about Twelve or Thirteen Years old; who that very Day was to make her first Essay on the Theatre; and according to common Report, was that Evening to enter into the private Service of one of the principal Gentlemen of the City. All the chief Boxes were fill'd with *Jesuits*, and such People.

'Tis

RAVENNA. *Sylveſter Giraldus* writes, that on the Day of *St Apollinarius* all the Ravens in *Italy* meet at *Ravenna*, where they are treated with a dead Horſe. He adds, that the City of *Ravenna* took it's Name from this Cuſtom, *RAB* in the German Language ſignifying a *Raven*. This is one of the moſt ridiculous Fables that ever was invented; and beſides, this City was called *Ravenna* before the *German* Language was ſpoken. I was inform'd, by a Learned Man at *Ravenna*, that he had found the ſame Story in ſome Authors who wrote before *Giraldus*.
 * Claſſem Myſeni, alteram *Ravennæ* ad tutelam Superi & Inferi Maris. *Suet. in Octav. §. 49.*

'Tis fifty Miles from *Ferrara* to *Ravenna*: The Country is pleaſant and fertile for the firſt Day's Journey; but afterwards becomes low, and full of Water, between the ſeveral Branches of the *Adige* and the *Po*. The Towns and Villages which we ſaw on the Road, deſerve not to be mentioned. *Ravenna* is but half as big as *Ferrara*; yet it appears at a great Diſtance, being ſituated in a plain and open Country. You are not ignorant, that the ancient Geographers reſent it's Situation almoſt like to that of *Venice*, upon Piles in the miſt of Waters. And 'tis known, that this was formerly * the Principal Haven which the *Romans* had on the *Adriatick* Gulph: But this Place has ſuffer'd great Alterations ſince thoſe Times; for not only the *Lagunes* are dried up, but the Sea is alſo retired three Miles from it; and theſe Plains, that were formerly drowned, are at preſent the moſt fruitful Fields in *Italy*. It is not to be doubted but the preſent *Ravenna* is the *Ravenna* of the Ancients, as it appears evidently from ſeveral ancient Monuments: But that the Sea did ever come up as high as the Walls of the City, according to the common Opinion, is a Matter of Fact that I don't believe: And thoſe Rings of Iron which ſerved formerly, as they ſay, to faſten the Veſſels, methinks, they only prove at the beſt, that ſome Barks might come up thither, through a Canal; for large Veſſels are never faſten'd after that manner.

THIS City hath been ſo often ruined by the Wars, that there are but few Marks left of it's firſt Antiquity: It is at preſent poorly built, and very thinly peopled, as well as *Ferrara*; nevertheless, I found in it ſome Things not unwor-

thy of Observation. That Circumstance alone, of the wonderful Change which hath happen'd in it's Situation is, in my Opinion, a sufficient Reason for a curious Traveller to give it a Visit by the Way

WITHOUT the Walls, near the ancient Haven, there is a *Mausoleum*, which *Amalasuntha* erected for her Father *Theodorick*, King of the *Ostrogoths*, who kept his Residence at *Ravenna*. They have turned this Building into a little Church, which they call the *Rotonda*. The most remarkable Thing about it, is that large and weighty Stone, hollowed, or made concave in a Sort of a flat Cupola, with which this Church is cover'd. I measured this Stone, and found it to be thirty eight Foot in Diameter, and fifteen in Thickness. The Tomb of *Theodoric* was on the Top, in the midst of that little Dome, between the Statues of the Twelve Apostles, which were placed on the Sides round about. These Statues were broken down during the last Wars of *Louis XII*, and the Tomb which is of *Porphyry*, was also overthrown: But they have set it since in the Wall of an ancient Palace in the City where we saw it. After that Prince had put *Boëtius* and *Symmachus* to Death, as the Priest that conducted us, told us, he was so continually frighten'd by their Ghosts, that he fled to the other World to avoid 'em; but that his Tomb, as well as his Bones, have been wandering since that Time.

The Stone is not bor'd thro' the middle, as some have written. They say at *Ravenna*, that it weighs above Two hundred thousand Pounds.

THE Cathedral is an old Church, the Nave or Body of which is supported by fifty six Pillars of Marble, of the *Archipelago*; which make a double Row on each Side. The Choir is vaulted with a fine *Mosaick*; and there they keep in great Veneration, one of the Stones with which *Saint Stephen* was stoned to Death.

But

Pliny makes mention of a Statue of *Jupiter*, and another of *Juno*, that were made of Vine-Trec.

But the greatest Curiosity in this Church is the great Door, which is made of Planks of Vines, some of which are twelve Foot high, and fourteen or fifteen Inches broad. The Ground hereabouts is so agreeable to the Vines, even in that very Place which the Sea formerly covered, according to the general Opinion, that it makes them grow prodigiously big. I have read, if I remember, in the Travels of *Olearius*, that he found near the *Caspian* Sea, the Bodies of Vines of the Thickness of a Man.

THEY shew in the Church of the *Theatines*, a little Window above the great Altar, in the midst of which is the Figure of a white Pigeon, which is placed there for a Memorial, that after the Death of *St Apollinarius*, first Bishop of *Ravenna*, the Priests being assembled to choose his Successor, the Holy Ghost, as they say, came in at that Window in the Shape of a Dove, and perch'd upon him, who was to be elected: They add, that the same thing happen'd Eleven times after, successively; but since that time, they have done their Business without supernatural Assistance. *Platina* after *Eusebius*, tells the like Story of the Election of Pope *Fabian*, or rather of *Fabian* Bishop of *Rome*.

THERE are very fine Pieces of Marble and Porphyry in the Churches of *St Vitalis*, *St Apollinarius*, *St Romoaldus*, and *St Andrew*; which were brought from *Greece*, and probably during the Time of the * *Exarchate*.

* The Exarchate comprehended *Ravenna*, *Bolonia*, *Imola*, *Fay-*

ence, *Forli*, *Cesena*, *Bobia*, *Ferara*, and *Adria*. The Exarch, or Governor, sent by the Emperor of the *East*, kept his Residence at *Ravenna*. There have been eighteen in all. The first call'd *Longinus*, was sent by the Emperor *Justinus*, Anno 567; and *Eutychius* was the last, about the Year 728.

† And Daughter to *Theodosius* the Great. There is another Tomb of this Princess in the Church of *St Aquilin* at *Milan*.

of Saint *Celsus*, between those of *Valentinian* and *Honorius*. They assur'd us, that this is a very fine Monument; but we could not see it, because he who had the Key was absent. We saw the Tomb of the Poet * *Dantes*, in the Cloy- * *Dante Da-*
 ster of the *Conventual Franciscans*. I transcrib'd *lighieri, a*
 the Epitaph, principally for the Curiosity of the *Florentin, a*
 Rhimes, which is as follows: Man of Qua-
 lity and great
 Merit, died in

Exile at *Ravenna*, in the Year 1321, and the fifty sixth Year of his Age. He was banish'd because he sided with the *Gibbelins*.

*Jura Monarchiæ, Superos, Phlegetona, Lacusque,
 Lustrando cecini, voluerunt Fata quousque;
 Sed quia pars cessit melioribus hospita castris,
 Factoremque suum petiit felicior astris:
 Hic claudor Dantes, Patriis extorris ab oris,
 Quem genuit parvi Florentia mater amoris.*

ANOTHER which was added when Cardinal *Bembo* repair'd this Monument.

*Exiguè Tumuli Dantes h'c forte jacebas,
 Squallenti nulli cognite pene situ.
 At nunc marmoreo subnixus conderis arcu,
 Omnibus & cultu splendidiore nites.
 Nimirum † *Bembus* Musis incensus *Hetruscis*,
 Hoc tibi, quem in primis hæc coluere, dedit.*

† *Peter Bembo*, a Noble Venetian, and a Cardinal:

THERE is in the grand *Place* a very fair Brazen Statue of Pope *Alexander VII*. And you may see at the other End of the same *Place*, two Columns, upon which were the ancient Patron, and the Arms of *Venice*, while *Ravenna* belong'd to that State; it being their Custom to erect the like Columns in all the Cities of their Demesnes: But the Pope has plac'd on the same Pillars, the Statues of St *Victor*, and St *Apollinarius*, who are the Patrons of *Ravenna*. They made us observe, near this Place, under a Portico, the Gates of

* The Easter-Day, 11 Apr. 1512. His

Tomb, with an Epitaph, is to be seen in the Church of St *Martha*, at *Milan*. The Factions of the *Rasponis* and *Lupardis*, under Pope *Leo X*, have been very fatal to *Ravenna*.

† This was a retiring Place of the *Bandits* before the Pontificate of *Sixtus V*.

CERVIA, a poor little Town and Bishoprick.

See the Instructions to a Traveller, at the End of this Book.

CESENATE.

|| See the Supplement, and the Instructions to a Traveller.

§ Others say this is the *Frumicino*, about two hundred Paces from the *Pisatello*.

Brass, and some other Spoils which those of *Ravenna* took from *Pavia*: and which they preserve for a Memorial of the happy Success of that Expedition.

RAVENNA has never been able to repair the Losses it suffer'd by the Forces of *Lewis XII*. At present there is nothing to be seen, but the miserable Remains of it's former Glory. Three Miles from the Town, stands the Monument that was erected for the young and brave *Gaston de Foix*, Duke of *Nemours*, Nephew to King *Lewis XII*, and General of his Armies; who was * kill'd in this Place after he had gain'd the Battle. There are no Foot-steps left of the Amphitheatre which was built by *Theodoric*; nor of the ancient Aqueduct mentioned by *Blondus*.

A GOOD Hour from *Ravenna* we entered into a † Forest of Pines, which is Four Miles long, and whose Pine-Apples, they told us, are distributed all over *Italy*. The Sea is not far off, on the Left-Hand; and on the Right, are those Marshes, which reach out of Sight towards the *Apennine*. After we had passed the River *Savio* in a *Ferry-boat*, we went thro' the little City of *Cervia*, which is in the midst of a boggy Country, where they hardly make any thing but Salt. We stopt to dine at *Cesenate*, on the Sea-side; and Three Miles from thence we found ourselves on the Banks of the || *Rubicon*, which they also call § *Pisatello*. Our Coach forded that famous Brook; which I knew from *Lucan* to be no great River.

Fonte cadit modico, parvisque impellitur undis.

AN Hour after we took our Way by the Sea-side. The Sand is firm and even, without any Rocks or Shells. We pursu'd this Way till we came within a Mile of *Rimini*; where we were oblig'd to quit the Coast, that we might pass the

the River formerly called *Ariminum*, which has the same Name with the City whose Walls it washes: But at present it bears the Name of *Marechia*.

RIMINI is a little poor City; yet the Soil is rich, and well till'd. It was fortify'd by *Sigismund Pandolphus Malatesta*; but at present it has only a Wall, and that in no good Condition. You know the *Malatestas* were formerly Lords of several Places in this Province. The Bridge of Marble, on which there are two very entire Inscriptions, by which it appears, that it was built by *Augustus* and *Tiberius*; and the Triumphal-Arch erected by *Augustus*, are the two Principal Monuments of this City: There are also to be seen, some small Ruins of an Amphitheatre, behind the Garden of the *Capuchins*. And five hundred Paces farther, without the City, there is a Tower of Brick, which was, say they, the *Pharos* of the ancient Haven; but the Sea is fallen back half a Mile from this Place, and the *Pharos* is at present encompassed with Gardens. *P. Malatesta* finished the Destruction of the Harbour, which was once accounted one of the finest in *Italy*, to build the Church of *St Francis*, with the Pieces of Marble which he took from thence. This Church, if it were finish'd, might pass for a fine Structure. There they keep a *Nostradamus*, which serves for nothing but to bring Rain, or stop it, when there is either too little or too much; 'tis her only Use.

RIMINI.
This City is 485 Years older than *Rome*, if we believe a great many Writers; and was made a Roman Colony 266 Years before the Birth of *Christ*. It is a Bishoprick. See the Instructions, &c.

THE Library of the Count *de Gambalonga* is very numerous; but there are no Rarities in it, if we may give credit to him who shewed it to us. They made us observe, in the Midst of the Market-place, a Kind of * Marble-pedestal, on which these Words are Engraved: *Caius Cæsar Dict. Rubicone superato civili bell. Commilit. suos hic*

* *Suggestum.*
If the Thing is not true, 'tis at least probable.

in foro Ar. adlocutus. The Statue of *Paul V*, in Brass, is in another open Place; and near to that a Marble Fountain of good Workmanship.

DEPARTING from *Rimini*, we travell'd on the Downs for fifteen Miles, between the Sea and the Fields. I observ'd, as we pass'd thro' the Village *Catholica*, over the Gate of the great Church, an Inscription, which says, That a Council of Bishops, who were almost all *Arians*, being assembled at *Rimini*, in the Year 359, the Orthodox perform'd their Devotions in this Village, which has ever since bore the Name of *Catholica*. You know the History of this Council, if it may be properly so call'd.

TEN or Twelve Miles from thence, towards the *Apennine*, you may perceive the little Town and Republic of *St Marino* on the Top of a Mountain, at the Foot of which are the Limits of that State. This little State has maintained it self very happily for several Ages: Because, being always obedient to the Will of the Pope, within whose Territories it is situated; 'tis neither expos'd to the Envy nor Jealousy of his Holiness, nor of any other. It is about six or seven Miles from *Catholica* to *Pesaro*. All this Country is strewed with pleasant Houses, and very well cultivated.

PESARO. *PESARO* is larger, better built, neater and pleasanter than *Rimini*: It's Situation is upon a small Ascent, which makes the Air purer and freer: Nothing can be more pleasant than the little Hills that surround it, which form a charming Mixture of Pastures, Vineyards, and Orchards: The Olives are admirable; but the Figs are better, and more esteem'd than all the other Fruits. The Figs of *Pesaro* are famous over all *Italy*. The

The Dukes of *Urbino* kept their Residence here in the Winter.

best

CATHOLICA.

Al Lido del Mare, essendo la Marina quieta & piacevole se vedono le mura con le sommità delle Torri & d'altri edifici della città di Conca già molto tempo da' l Marfommerfa. L. Alb.

best Meat costs not above three *Bayoques*, the Pound, which weighs eighteen Ounces; that is somewhat less than two Farthings. The Bread and the Wine are proportionably cheaper; and so of the rest. The Sea and the Rivers furnish it also with all Sorts of excellent Fish; so that in all respects this City is excellently provided with all the Conveniencies of Life. It is tolerably well * fortified, tho' somewhat after the old * By *John Sforza*. Fashion; and the Houses are generally pretty handsome. We found no ancient Monuments in it. There is a very fine Fountain in the great Place; and a Statue of Pope *Urban VIII*, under whose Pontificate, this City, and all the Duchy of *Urbini* were reunited to the Ecclesiastical State.

AT our Departure from *Pesaro*, we coasted again along the Shore for Seven Miles, till we arrived at *Fano*: the Way continues still, as I represented it on the other Side of *Rimini*; only the Sea casts forth great Heaps of Acorns, Chestnuts, Cypress-nuts, Rushes, Leaves, and divers other Things which probably came from the Rivers, and are driven back from time to time by the Wind. One of our Company found on the Sand, one of those little Fishes which they call in this Country *Cavalletto*; in *France* some call it, *Cheval Marin*, or the Sea-horse; others the *Little-dragon*. I have often seen it in Cabinets of Curiosities; and I believe you also know it. It soon grows dry, and is easily preserved without farther Trouble. It is certain, this *Cavalletto* hath something not unlike the Head and Neck of a Horse. 'Tis said the Female has no Hair on it's Neck. This Hair falls off when the Animal begins to grow dry. They attribute several Properties to it; and they assured us at *Fano* among other things, that it cures the Mad-

F A N O.
Fanum, Fanum Fortuna.
A Bishoprick.
See the Instructions, &c.

ness that is occasioned by the biting of a Mad-Dog, being eaten roasted, and applied to the Wound, beaten with Honey and Vinegar.

See the Instructions, &c.

FANO is a little City: We found nothing remarkable in it but a triumphal Arch; the Inscriptions of which are almost quite defaced: This Arch has three Gates, whereas that of *Rimini* is only a single one. They boast of the Earth-Nuts or *Truffs* of *Fano*; and pretend, that the Women are more beautiful in this Place than in any other; I don't know if this pretended Advantage could not be disputed.

I REMEMBER, that being at *Oxford*, I got acquainted with a Company of young *German* Travellers, who told me they went on purpose from *Cambridge*, to a certain little Town not many Miles from thence, to see the Women of that Place, who had the Reputation of being handsome; and that to speak impartially, they found the Generality of them to be so.

A MILE from *Fano*, we passed on a Wooden-Bridge, about five or six hundred Paces long, over the several Branches of the Torrent call'd *Pongio*, which drowns all this Extent of Ground, when the Snow on the *Apennine* begins to melt; And afterwards we took the Way on the Seaside for fifteen Miles, to *Senegallia*. Tho' this is an old City, we could find no Marks of it's Antiquity; it is enclosed with Walls, which are defended by some Bastions; but the whole is very irregular.

SENEGALLIA.

Sena, Sena Gallica. Senogallia. A Bishoprick.

By good Fortune, and rather because of our Weariness than for any thing else, we refused to go see a Play, which was acted at the Governor's House. The next Morning, which was the Day before Yesterday, they came to tell us, that a little before the End of the Play, the Arch which supported the Theatre, with Part of the Hall,

Hall, and the first Boxes fell under the Weight with which it was over-loaded: That thirty Persons were killed on the Spot, and a great many others wounded; and that all this little City was in a great Disorder, and unspeakable Affliction on this Occasion: There scarcely being any considerable Family which had not a Share in this Misfortune; which puts me in mind of that *Simonides* of whom *Valerius Maximus* speaks; that his good *Genius* forced him out of a House that fell down a Moment after. *Socrates* owned that he had a Guardian *Angel* that preserved him after the same Manner.

DEPARTING from *Senegallia*, we followed again the Sea-Coast, and travelled seventeen Miles, without finding any Houses, besides an old Castle, and some Taverns about an hundred Paces from the Sea: but near the little Village called *la Turrette*, we got into the Land-way for three Miles to *Ancona*, where we now are. This City ANCONA. A Bishoprick. is seated on a double Hillock, at the Point of the Promontory. It is bigger than any one of the four or five Towns last mentioned, but not much richer; though it's Haven is very good, 'Twas surprized by Clement VII, Anno 1532; and the Country about it very fruitful. 'Tis and since that Time has belonged to the Ecclesiastical State. strange, that the Trade is quite ruined in a Place which was formerly so famous for it.

Traders of all Religions may live at *Ancona*, provided they make no public Exercise of any, besides the Religion of the Country.

They whiten Wax very well at *Ancona*, says *Du Val*.

'Tis true, that after the like Event in *Antwerp*, we ought not to be surpriz'd at any Accident of this Nature. The Streets of *Ancona* are narrow, and consequently dark: There are neither very fair Houses, nor fine Piazza's, nor considerable open Places in it; and the Unevenness of its Situation, renders it very inconvenient.

The Citadel which you see on the first Ascent, as you enter, commands both the City and the Haven. And on the other Hill, which makes the Point of the Cape, is the Church of St Cyriack, to which we ascended with a great deal of Trouble and little Satisfaction. It is a low and dark Edifice, the Front of which indeed is cover'd with fine Marble, but without any Order or Ornament of Architecture. Things which are principally esteemed in this Church, by the People of the Country, are the pretended Bodies of some pretended Saints, with many Relicks. They boast they have St *Ursula*, as well as those of *Cologn*. As for us, what pleased us best, was the Prospect which we had of the Sea, of the City, and of a pleasant Country. At the Entrance of the Mole, or Peer, there is a Triumphal-Arch of very fine white Marble; which Arch was erected for *Trajan*, by Order of the Senate. I took the Inscriptions, because they are not exactly reported in some Books I have seen: They run so in large capital Letters.

*Imp. Cæs. Divi Nervæ F. Nervæ Trajano Optimo
Aug. Germanic. Dacico. Pont. Max. Tr. Pot. XVIII.
Imp. XI. Cof. VII. P. P. Providentissimo Principi
S. P. Q. R. quod Adcessum Italiæ hoc etiam addito ex
pecunia sua Portum tutiorem Navigantibus reddiderit.*

On the right Side.

Plotinæ August. Conjugi August.

On the Left.

Divæ Marcianæ Aug. Sorori Aug.

This Inscription, which is still very entire, let us know, that it was erected in Acknowledgment
of

of the Bounty of that Prince, who repaired the Harbour at his own Charge. They told us, while we were considering this Monument, that certain Monks had oftentimes earnestly requested, that they might employ the Materials of it for some Use in their Convent: And that at last they were fain to drive them away with Threats, to be rid of their Importunity.

THE Exchange where the Merchants meet, is a Sort of Portico of a reasonable Bigness. There were at the four Corners of the Arch four Statues, which represented *Faith, Hope, Charity, and Religion*. But there happened an Earthquake some Years ago, which shook the three *Virtues*, and threw down *Religion*.

I CANNOT forbear giving you some Account of the Habits, which, Thanks to the Festival, we saw here to Day. The principal Burghers usually wear a black Cloak, lined with green; blue or *Fillemot* Stockings; Shoes whited with Chalk, and tied with coloured Ribbon; the Doublets unbuttoned; the Facing of the Sleeves with Embroidery of several Colours, and great Shirt Sleeves, which hang down to their Fingers Ends. The ordinary Citizens Wives and Daughters wear a kind of *Toilet* on their Heads, with a long Fringe which covers their Faces, and drives away the Flies like Horse-trappings. The Body of their Gown is red or yellow, laced before and behind, and on both Sides, and all overlaid with Galloon, like a Suit of Livery. The Waistcoat short, their Petticoats of the same Size, and the whole of fifty several Colours: The great Ladies are decked and trimmed up as much as they can after the *French Mode*: But to speak the Truth, their Apishness is more awkward and Grotesque, than the others natural Dressing. All this does neither Good nor Hurt; but
there

there is another Custom which prevails in this Country, especially from *Ferrara*, and as we were informed, almost all over *Italy*, and is very inconvenient, especially at this Time of the Year. They have no Glass-Windows, and their Chamber-Windows are mostly made of Linen or Paper, which is always torn, so that they are forced to invent Machines every Evening, to shelter themselves from the cold Weather. This made us sometimes bewail the Loss of our Straw in *Germany*; where, if we wanted Beds, we had at least a good Stove, well heated and closed. To compleat our Misfortunes, they commonly brought us a Fricassée of three Eggs, or as many Pilchards, for the Supper of five or six Persons. You must fight for your Victuals, and yet pay as much as for the best Entertainment. The settled Price is, so much a Head, three *Jules* for Dinner, and four for Supper, on Account of the Bed; which amounts pretty near to four Shillings a Day.

About fifty
French Sols.
Polybius re-
lates, that in
his Time,

about the Year 550, they had a good Meal in *Italy* for a *Denier*. Hospites, viatoribus honestè acceptis, & omnibus ad victum necessariis abunde subministratis, non amplius quam siliquam capiunt; hæc oboli tertia pars est.

I AM informed the Post is just going, which makes me finish my Letter, that I may not miss the Opportunity of sending it to you. I will add only one Word, touching the Flux and Reflux of the Sea. You must know, that it is more or less observable, according to the Distance from the Bottom, or Extremity of the Gulf. At *Venice* the Tides rise four Foot and a half, or thereabouts; near to *Ravenna* three, at *Pesaro*, two, and one at most an *Ancona*; so that at last it decreases to nothing.

I HOPE we shall arrive at *Loretto* to Morrow about Noon, and you may assure your self I shall use all possible Means to give you an exact Account of the *Santa Casa*.

I am,

Ancona, Feb:
24. 1688.

S I R,

Your, &c.

LETTER XX.

S I R,

I BELIEVE there is not in *Italy* a better Country, nor a worse Road, than between *Ancona* and *Loretto*: where we arrived Yesterday like poor Pilgrims, weary and dirty; having been often-times forced to alight to ease the Coach.

ALL the World hath heard of our Lady of **LORETTO**. *Loretto*: But since there is a considerable Variety in the Accounts that are given of this Place, and the Matter of it self is very curious; I intend to give you an Abridgment of all that I saw or heard on this Occasion. a Bishoprick united to *Recanati*.

THE House which is here called, *Sacratissimo Sacello. Gloriosa Cella. Domus aurea. Domus Sapientiae. Vas insigne Devotionis. Sanctuarium Dei. Propitiatorium Altissimi. Civitas Refugii. Puteus Aquarum viventium. Terror Dæmonum. Spes desperantium. Gloria Jerusalem. Tabernaculum Fæderis. Solium Gloriæ Dei. Sacrarium Divinitatis. Sacrosanta Casa, &c.* is said to be the same in which the Virgin Mary was born, where she was betrothed and

J. Cartegeno,
in the Book,
intituled, *Ar-*
cani di Maria.

Terribile è
questo luogho
quale altro non
è che casa di
Dio, & porta
del Paradiso.
Jacobin, l. 1.
c. 1.

There is a
Geographical
Cart to be fold
at *Loretto*,
which de-
scribes all the
Travels of the
Santa Casa.

The learned
and pious
Lassels demon-
strates the
Truth of this
Story by four

doughty Arguments. 1. By the Omnipotence of God. 2. By the Probability of the Matter of Fact, by Reason of the Intelligence, or Angel that moves the *Primum Mobile*. 3. By the great Number of rich Presents, which so many Princes have sent. 4. By the Antiquity of the Paintings, of which there are some Fragments to be seen in the *Santa Casa*.

and married to *Joseph*, where the Angel saluted her, and where the Son of God was incarnated.

E tanta è la dignità di questo luogho, così sublime la Maestà, ch' à tutti i sacri luoghi, che sono sotto il Cielo, e preferito il sacello di Loretto. That is, *And so great is the Dignity of this Place, so sublime is its Majesty, that before all the holy Places under Heaven, the Chapel of Loretto is to be preferred.* They pre-

tend, that this House was transported by Angels, from *Nazareth* to *Dalmatia*, and there placed on a little Mountain called *Tersatto*, May 10. 1291. It had remained there but three Years and seven Months, when the Angels took it away again, and brought it to the Middle of the Forest, in the Territory of *Recanati*, which is in the *Marche* of *Ancona*. The celestial Melody awakened the Inhabitants of the Neighbourhood, who flocked together from all Parts, and saw the Miracle, by the Favour of a great Light, 'with which the little House was surrounded. Nature her-self leaped for Joy, and the very Oaks of the Forest, bowed themselves to pay Homage to it; they wanted only a Voice like those of *Dodona*. After this House had continued there eight whole Months, it could not endure the Thieveries and Murders that were continually committed about that Place; so that it was taken up a third time, and carried a Mile further, to the same Hill, on which it stands at present: But it was no sooner come thither, than a Controversy arose between two Brothers, to whom the Land belonged, each desiring to have it in his Share. This was the Cause, that four Months after the An-

gels lifted it up a fourth Time, and set it down some Paces from thence, in the Midst of the High-way; from whence it has never stirred since. 'Tis true, to prevent the Inconveniencies, to which this Place, as well as the others exposed it; and perhaps also to prevent the Misfortune of a new Change, they built in the same Place a magnificent Church, in the Midst of which remains the *Santa Casa*, free from all Manner of Insults or Injury. And for its better Preservation they have since erected four Walls, which encompass it, in the Church, and close it up as in a Box, without touching it at all, lest the two Walls [the old one and the new one being united] should one Day be confounded together. Some alledge another Reason of this Separation; and say: That the Stones recoiled with Violence, and wounded the Workmen, when they would have joined it to the Holy Building; so that they were forced to leave a Space between them. All the Beauties of Sculpture, and Architecture, were display'd on that Occasion; or at least all the most curious Artists in the Beginning of the last Age, were employed in this Work. It is of the *Corinthian* Order, and of white Marble of *Carrara*, with excellent *Basso Relievo's*, in which all the History of the Virgin is represented. There are also two Niches, one above, and another between the double Columns. In the ten Niches below, are the Statues of ten Prophets; and in the upper Niches, those of ten *Sibyls*.

It is within this, that the *Santa Casa* is enclosed, which consists of one Chamber, or rather of one Hall. It is forty four *Roman* Palmes long within, eighteen broad, and twenty three high; that is to say, thirty two Foot; a Palm and a half making just thirteen Inches, *English* Measure.

The ancient Key of the *Santa Casa* is kept by the *Dominicans* of *Farfa*, twenty five Miles from *Rome*, as being a Relick.

THEY

THEY would have those very People who live on the Place, believe, that this House is built of certain unknown Stones, that the Story of it's being come from a remote Country, may seem probable. But what they say of those Stones is frivolous: I have examined the Matter. 'Tis true, they have purposely made Choice of Bricks of different Shapes, and unequal Bigness, together with some flat and greyish or reddish Stones, which are commonly every where. But if this Affectation serves for any thing, 'tis only to make the Cheat more visible, and to confound these Impostors. The whole is built with Lime and Sand, as our ordinary Houses; but the Pieces, ill joined and fitted together, seem to evince, that this Work was done in Haste.

I WILL beg leave to make a little Digression, to acquaint you with a Thought which comes in my Head on this Occasion. It was under the Pontificate of *Boniface VIII*, that this pretended Miracle happened *. And if you make any Reflection on the Life of that famous *Fox*, who is represented in all Histories, as the most cunning, the most Ambitious, and most covetous of all the Men in the World; and if you add to these Considerations, that of his Power and Authority, you will grant, without Difficulty, that he was a Man fit to undertake such a Cheat as this. After he had counterfeited Angels who frightened good *Celestin*, his Predecessor, and obliged him to return to his Hermitage, after he had abdicated the Popedom: It is not at all improbable, that he made use of the same Angels for the Contrivance of the *S. Casa*. It was a great deal easier Task to build such a little House in one Night, than to build a Mill with all its Appurtenances, as the *Jesuits* once did. The *Jesuits* have sufficiently been convicted of playing

* It is he of whom 'tis said that he raised himself to the Papal Dignity like a Fox, lived like a Lion, and died like a Dog. It was he who invented and first wore the Triple Crown. Intravit ut vulpes, regnavit ut leo, mortuus ut canis.

See the *Morale Pratique* of the Jesuits.

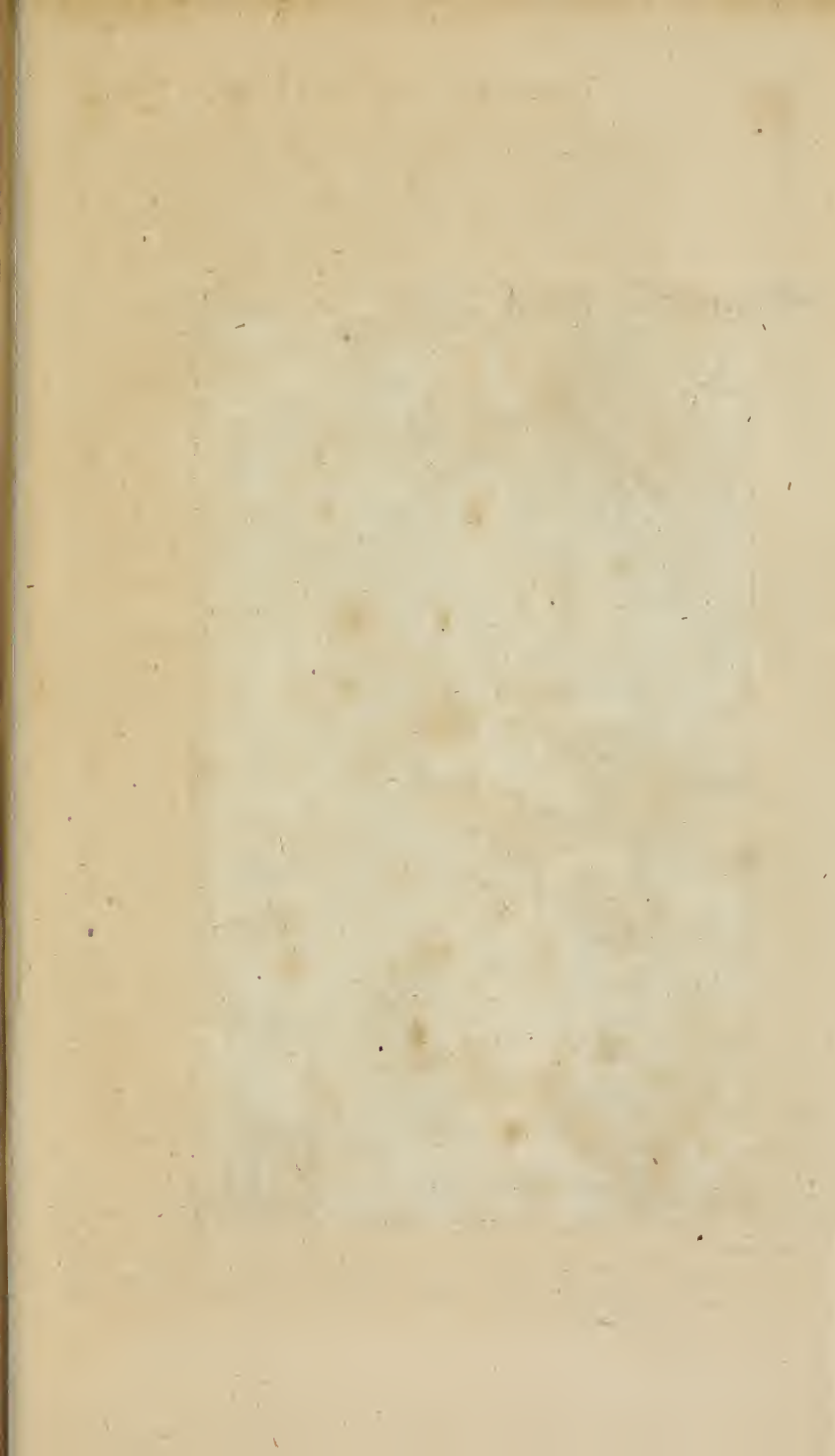


Plate 10. The Lady of Loretto. Vol. 1. Pag. 335



ing of that Trick at *St Foy*, near *Granada*; and the Truth of this is maintained by the famous Mr *Arnaud*, in one of his Letters to the Bishop of *Malaga*. But let us return to the *Santa Casa*.

You may comprehend, by what I have said, of the new Walls round about, that you cannot see the Outside; and consequently what I speak of must be within. The Mason's Work is almost all open to View, but there are some Fragments of Plaister covered with Painting, from which one might conjecture, that all the Walls were formerly covered with it. The Image of the Virgin holding the little *Jesus* between her Arms, appears in five or six Places in the Remainers of the Painting. This holy Tabernacle is situated from *East* to *West*, though this Manner of building Churches is not much observed in *Italy*. Towards the *East* is the little Chimney of the Chamber, and over it, in a Nich, stands the great Lady of *Loretto*. They say this Image of our Lady is of Cedar-Wood; and they have been informed, by a thousand Revelations, that it was the Workmanship of *St Luke*: she is about four Foot high. * The Ornaments with which she is sometimes decked, are of an inestimable Value. Her triple Crown, which is all covered with Precious Stones †, was the Present of *Lewis XIII*, King of *France*. They told me this Distich was engraved on the Inside of it.

*Tu Caput ante meum cinxisti, VIRGO, Coronâ;
Nunc Caput ecce teget nostra Corona tuum.*

On each Side of the Nich, there are Presses full of the ancient Ornaments of the Statue; and in the other little Window, which is made in the Wall on the South-side, they preserve some earthen

* She hath a great Number of Robes for Change, and seven different Mourning Habits for the Holy Week. Whenever they dress or undress her, they do it with a great deal of Ceremony.

† The King also gave a Crown to the Infant.

earthen Dishes which served for the Use of the Holy Family. There are many of these Vessels which are covered with Plates of Gold ; tho' we could see but one of them in that Place, which is covered underneath with Silver. They would make us believe, that this Porringer is made of a strange Kind of Earth [and they might have easily found such ;] but it is only Potter's Ware, the Enamel of which is not so carefully scraped off, but that it appears still in some Parts. Over-against our Lady, at the End which looks *Westward*, is the Window at which they say the

* They add, that the Virgin was saying over her Beads when the Angel entered.

* Angel entered. This Window seemed to me about three Foot in Height, and a little less in Breadth.

THEY could not tell me what was become of the old Roof, nor the little Steeple that is observed in the ancient Pictures which represent this House ; for the present Vault is of a later Fabric. As for the old Bells they have them, and their proper Use should be to appease Storms immediately with their Sound ; but they never use them for fear of wearing them.

I MUST not forget two considerable Things, which they say were transported at the same Time with the House : The Altar made by the Hands of the Apostles themselves, and the Stone on which *St Peter* celebrated his first Mass. This is covered with Silver, and is placed among the Relicks, under the Altar where they usually officiate. The Pavement of the *Casa* is of square Pieces of white and red Marble. This is not the old Floor, for, they say, the Angels left it at *Nazareth*, with the Foundations of the House. To confirm the Story of the Translation, they insist on this Argument, that, as they affirm, it appears, that it has really no Foundation, but is fixed on the Earth just as it fell from Heaven : a strong Argument!

You

You enter this Sacred Place by three Doors, two of which are near the Face which looks to the *West*, and open a Passage to cross the Room from *North* to *South*: And through these two Doors the Pilgrims are let in. The other is also on the *South* Side, but towards the *East*, and leads to the Place called the Sanctuary; that is, the Space between the Altar, and the End of the Chamber where our Lady stands.

I WILL not pretend to give you an Account of the Riches which are in this Place: For such an Undertaking wou'd be equally tedious and difficult: And therefore I shall content my self with telling you, the Spectator is amaz'd to behold the infinite Number of precious * Stones with which the Mantle of the Statue is adorn'd: There is nothing all around but Lamps, Statues, Busts, and other Figures of Gold and Silver. Not to mention the large Silver-gilt Candlesticks which are eight and twenty in Number: There are Twelve of massy Gold, of seven and thirty Pound weight each. The last rich Offering is always left for some time, in a Place fram'd on purpose, strait before the Eyes of our Lady. The Offering which at present occupies that honourable Place, is an Angel of Gold, holding a Heart bigger than an Egg, all covered over with Diamonds of great Value. The † *English* Jesuit who conducted us, told us, it was a Present of the Queen of *England*. This Reverend Father inform'd us also of a great Piece of News, of which, you ought, in my Opinion, to have given us some Advice. He assured us, that that Princess was big with Child, and added, that undoubtedly it was by a Miracle; since they had calculated, that the very Moment in which as rich as this is, and no less miraculous. See *Eras. Peregrin.*

None are permitted to come in with offensive Arms.

B. Bartoli.

People are suffered to lick the Walls, but they pretend, that those who have been so bold, as to take away the least Piece of them, have been punished with terrible Judgments.

* Sometimes only Crystal, *Doublets*; and partly such Stuff.

The Crown of Gold which *Attalus* sent to *Rome*, to be placed in the Capitol, weighed 246 Pounds.

† He talked much of the formerly famous *Madonas* of *Walsingham*, in the County of *Norfolk*, and of that of the *Undercroft*, at *Canterbury* which we

the Present entred, was the happy Minute in which she Conceived.

HE made the following Verses upon this Subject, and would needs give me a Copy of 'em. He introduces the Angel speaking to the Lady, and the Lady answering.

[Ang.] *Salve, VIRGO potens: En supplex Angelus adsum,
Reginæ Anglorum munera, vota, fero.
Perpetuos edit gemitus mæstissima Princeps;
Sis pia, & afflictæ quam petit offer opem.
Casta Maria petit sobolem; petit Anglia; summi
Pontificis * titubans Relligioque petit.
* To wit, in Great Britain. Inculti miserere uteri: Sitientia tandem
Viscera, sæcundo fonte rigare velis.*

[Virg.] *Nuncie Cœlestis, Reginæ vota secundo:
Accipiet focii pignora chara tori.
Immo, Jacobus, dum tales fundo loquelas,
Dat, petit amplexus; concipit illa. Vale.*

[Ang.] *Sed Natum, O REGINA, Marem Regina peroptat,
Nam spem jam Regni † filia bina fovet.
Dona, VIRGO, Marem. [Virg.] Jam condunt
ilia Natum.
Fulcrum erit Imperii, Relligionis honos.*

[Ang.] *Reginam exaudit REGINA MARIA Ma-
riam.
Alleluia! O sælix, ter, quater, Alleluia!*

Never were Verses repeated with a more luscious Tone, or with more Delight. The Jesuit's Companion thought them so well pronounced, that he humbly begged him to repeat them, though he knew them already by Heart: And this Favour was presently granted him. My smiling Countenance seemed also to applaud them, but my Silence did not please the Reverend Father. He suspected there was something which I disliked, and

and entreated me so earnestly to tell him my Thoughts, that I could not possibly refuse him. At first, I praised several Passages of them, as the *fecundo fonte*, fruitful Spring, which the Angel begged, and the *Dat, petit amplexus*, which appeared to me very significant. Yes, said he, the Manner of expressing the Thing, is not less sweet and fine, than emphatical and Demonstrative; for it denotes a mutual Fervency. I added, that since he permitted me to speak freely, I could not forbear telling him, that the Beginning of the seventh Verse offended me as much as that of the twelfth seemed excellent; that the *Uterus* [*Womb*] of which he spoke, did not in all Probability want Cultivating; that such an Epithet was injurious to her Royal Spouse; and, in a Word, that I could by no Means endure the Word *Inculti*, *Untilled*, which besides did not well express his Thought. At first he would have defended himself, but he submitted at last; and it was concluded, that instead of *Inculti miserere uteri*, it should henceforth be, *O humilem spectes uterum*, or something to that Purpose. I would have past over the *Vale*, but he confessed, of his own Accord, that he put it there only to fill a Gap. He admired the *Alleluja* beyond Measure, and imagined, he could never have made a more happy Conclusion. It is true, said I, *Alleluja* is an Angelical Word, it is an Exclamation of Praise and Joy, which comes very seasonably where you have placed it: But you must remember, added I, that the three first Syllables of *Alleluja* are long, whereas you have made it a Dactylus; for this Hebrew Word is written in Greek, Ἀλληλῖα: He

* Amen reddidit: Alleluia dixit; which is a Phalœcian standing Verse.

standing the *Greek* μ , which signified little, the Word being *Hebrew*; and confessed the *Penultima* was naturally long. But he concluded, that the Beauty of a Thought might excuse the neglecting of such Niceties of Quantity; and resolved at any Rate to keep his *Alleluja*. We had already altered our Discourse, when the young Brother desired Leave to criticize the *Natum* of the fifteenth Verse. He said, the Son was not yet born, and therefore ought not to be called *Natum*: And that he could not think it possible, the Name of *Natus* or *Filius* should be given to an Embryo of half a Minute, or rather to the informed Matter of a *Fœtus*. But the Father-Poet laughed at his Reflection, and told him, that the Word of the most Holy Lady was a sure Word; that *Born* or *to be born*, *Natus Filius*, or *Mas* signified the same Thing on this Occasion; that it was properly a Question of the Gender, and that we may speak of Things that will infallibly happen, as of those that are already in Being. The young Man had another Objection to make against *Natum marem*, but he only muttered a little, saying, there never was *Natus femina*, for he was afraid of giving Offence: And thus ended our Conference.



THESE Verses have something very singular in the main, and in every Circumstance of them, that I could not forbear sending them to you. You judge well that there is no Conclusion to be drawn from the Fancies of this Poet, against prejudiced Persons, to whom their is no speaking but with the greatest Respect. Have a Care then of making an ill Use of what I send you: my Design being only to make you take Notice of two Things. The first is, The great Pains and Care that these *Demetrius's* take; that pernicious

icious Cabal of Seducers, and publick Thieves, who upon all Occasions extol and magnify the rare Virtues and divine Power of their great *Diana*, to the visible Danger and Ruin of the poor People, whom they cheat and seduce. And secondly, I was willing to shew you by this small Sample, to what an Height the Impudence of these * Impostors is grown; being not content with taking rich Presents of simple and credulous People; they laugh also, and make Sport at them; not excepting crowned Heads themselves.

* The Jesuit *Martin del Rio* gives an Account how the Priests of this *Madona* have been many times beaten by evil Spirits. See *Demonology* of *F. Perreaud*. Ch. 1.

THERE is a great Number of Candlesticks with Branches, and other Luminaries, all round the House without, that is, round the Walls which enclose it. But one of the greatest Rarities we observed, was the Processions of those who surround this House on their Knees. Some compass it five Times, others seven, and some twelve, according to the Mystery they search in the Number. Imagine you see forty or fifty Persons, or more; Men, Women, and little Children, all creeping on their Knees, and turning one Way; and a like Number meeting them, as they go to the other Side. Every one is furnished with Beads, and mumbles his *Pater-Nosters* and *Ave Marias*. In the mean Time they all strive to creep next the Wall, both to shorten their Way, and to be nearest to the *Holy Place*; which makes them frequently juggle each other, and causes no small Confusion. This is never done, but when there is little Company there. The great Resort of Pilgrims is at *Easter*, and about the Festival of the Virgin's Nativity, which they solemnize in the Month of *September*; at which Times they are obliged to take other Measures. I dare hardly venture to tell you a Thing,

Thing, which may seem incredible; but it is reported for a certain Truth; which is, That in the Years of the greatest Concourse, they have several times counted two hundred thousand Pilgrims and upwards, during these two Festivals.

ONE can scarcely imagine a pleasanter Sight, than the Caravans of he and she Pilgrims, when they come together, as Bodies of Confraternities: Many Societies of *Bologna*, for Example, join together to go on Pilgrimage in Company. Each Society have their * Frocks of ordinary Linen-Cloth, with a Cowl of the same Linen, made like a Strainer for *Hippocras*, which quite covers their Heads, and leaves only three Holes for their Eyes and Mouth. There are Fraternities of all Colours: They forget not their large Chaplets of Beads, Girdles, Pilgrims Staves, and the Arms of the Society, which are painted, or embroidered, before and behind, on the Back and Breast of every Brother. These Pilgrims, thus equipped, ride upon Asses, which are reputed to have some Smack of Sanctity, by reason of their frequent Journeys to the *S. Casa*. They seldom fall, and when they happen to do so, they say it is without Danger to the Pilgrim. So much for the Men. The Womens Habits are as rich as they possibly can procure: They fasten to the Body of their Gowns, a little Pilgrim's Staff, about the Length of one's Hand †: A Staff which gives Occasion for many pretty Thoughts, and serves for Diversion to the Company on the Way. These Societies of Ladies ride in Calashes, surrounded with whole Squadrons of Ass-Troopers. Is it not pleasant to see these Morrice Dancers thus mounted and dressed, make an hundred Rounds, and antick Postures,

accom-

* *Saccola*.

† Some are of Gold, Silver, Ebony, Ivory, with artificial Flowers: and many are enriched with Pearls, Precious Stones, &c.

accompanied with merry Ballads to divert the Lady Pilgrims? Let not this strange Liberty of the Women surprize you. The Pretence of Devotion to our most Holy Lady, is a Reason sufficient to release them from their usual Prisons: And besides, I doubt not but every one hath a Brother, or some other Spy not far from her.

I COULD entertain you with a great many Remarks upon the Church of *Loretto*, if I were not afraid of cloying you with such Stories: Only you must know, that all the Riches in the *S. Casa* are but of small Value, in Comparison of what we saw in the Treasury-Chamber. This Chamber is a spacious Place: Seventeen large Presses with folding Doors, serve as Wainscot to the Walls; and the vaulted Roof is gilded in Compartments, adorned with the finest Paintings.

* The Silver-work is not thought worthy of Admittance into the Presses, as it was allowed at first: But at present it is confusedly heaped up in other Places, till they are pleased to sell it. The Presses then are filled only with pure Gold, remarkable Jewels, or Vessels, and Ornaments more precious than Gold †: I will not attempt a Relation of the Particulars, for they exceed Imagination it self. To comprehend how these vast Riches were thus amass'd, you need only remember, that all the People, Princes, and States, who acknowledge the Supremacy of the Pope, have continually, for these four hundred Years, been bringing them thither, and striving to out-do each other: Vanity, and often Politicks it self, bring as much or more Riches to this Shrine as Superstition. When a Prince has a Mind to have a Miracle performed, and dare not do it himself, he is not displeased to make Use of such an Operator as our *Nostredame*,

* They alledge 2 *Cbron.* ix. 20.

† Among these Jewels they set an high Esteem on a Pearl wrought after the Fashion of a *Gondola*; upon which is naturally the Figure of our Lady, says *B. Bartoli*. I have seen it, and indeed 'tis but a Trifle; though perhaps there is some Artifice in it.

to take away all Occasion of murmuring from the People. You must also consider, that this Treasure is but a small Part of the Presents they have received. They have built a very fine Church, and a magnificent Palace. They have settled Revenues, and purchased Lands out of Sight; and it is not to be doubted, but they have Chests full of Money. This is not all; the Boxes furnish them with prodigious Sums, and one of the Secrets they make Use of, to stir up the Devotees to fill them, deserves to be taken Notice of. They distribute a printed Paper, by which they endeavour to persuade the People, that the *Holy House* has no more than seven and twenty thousand Crowns of Revenue; and by another Computation which they annexed to the former, they shew, that they are obliged to disburse thirty eight thousand six hundred and thirty four Crowns, to pay the Officers Salaries, and other annual Expences. Thus there remain above eleven thousand Crowns, which, according to this pretended Account they fall short of every Year. This furnishes them with an excellent Opportunity to make pathetick Representations of their Poverty, and to move the Compassion of devout Pilgrims, in Favour of our good Lady; who, they say, loves nothing more than the Virtue of Liberality.

The Crown, or *Piastra*, is worth near Five Shillings and Six-pence *English* Money.

AFTER we had seen the Treasury, they carried us to the Arsenal, which is not considerable. There they shewed us some Arms taken from the Infidels; and relate, that these Barbarians having made a Descent to plunder the Treasury, about an hundred and fifty Years ago, our Lady struck them all blind as they were going to enter into it; at which Time they seized on Part of their Arms. From the Windows of this Arsenal,

Mahomet II, and after him *Selim* his Nephew.

Arſenal, you behold a Part of the Sea, over which, in the Air, they ſay, the Houſe was brought. They add, that ever ſince, there is a certain White Way on the Water; and our Jeſuit proteſted to us with the higheſt Affe-
 verations, that he had often obſerved it. Yeſter-
 day when we came hither, the Rabble flock-
 ed about us, and told us, That we muſt make
 Haſte to confeſs and communicate; without
 which, thoſe who ſhould dare to enter into the
Holy Houſe, would be ſhaken even to the Mar-
 row in their Bones, and be in Danger of ſudden
 Death. There muſt be as well Impudence on
 one Side, in this Buſineſs, as there is Prejudice
 and Stupidity on the other.

AFTER we had viſited ſome Apartments in
 the Palace, they brought us to the Cellar, where
 we found one hundred and forty great Tuns,
 full of good Wine. And from thence we went
 to the Place where the Druggs are kept; where
 they ſhewed us three hundred and forty five
 Veſſels of Earthen-Ware, which they ſaid were
 painted by *Raphael*, and are infinitely eſteemed.
 On five of the largeſt, are *St Paul*, and the
 four Evangeliſts; and on the reſt, Sacred Hiſto-
 ries, the Metamorphoſes of *Ovid*, and Plays of
 Children.

LORETTO is a little Place, but incom-
 paſſed with good Walls; and ſomewhat forti-
 fied with round Baſtions near the Gate: For, I
 think there is but one. It has the Title of a
 City and Biſhoprick. There is in the publick
 Place, a very beautiful Fountain of Marble, en-
 riched with Statues of Braſs. There is alſo a
 Statue of *Sixtus Quintus*, in the ſame Place, which
 the Inhabitants of *Loretto* erected in Acknow-
 ledgment of the Privileges they had received

from him. The principal Trade of this little City, consists in Medals, Rosaries, sanctified Beads, Images, *Agnus Dei's*, Measures of the Height of the Sacred Image, and such-like Stuff; besides the Favours of the *Madona*, which are to be sold at the first coming; or, if you will, to be trucked with Gold, or Silver, or precious Stones.

* Chaplets of Beads were invented by *Urban II*, at the End of Century XI.

WE saw some * Chaplets whose Beads were like Goose Eggs; these are for the Days of great Devotion. You must know, moreover, that there is no Person there, who does not affirm himself to be descended from the Race of one who saw the Arrival of the *Holy House*. All of them have heard their Grandfathers relate, that they had it from their Ancestors; as those who live now will not fail to transmit the same Story to their Children, and their Childrens Children. And must not one be very incredulous that refuses to believe such a Tradition.

POPE *Clement VIII* caused an Inscription to be fixed upon one of the Faces of the *Santa Casa*, which contains an Abstract of this extraordinary History. And I shall add that Inscription here, so much the more willingly, as it will serve me to make good all the Incredible Things, I have been just now relating to you. What I call incredible, is not the History, or Fable only, of this little House, with it's Circumstances; but 'tis the Boldness [to express my self with Moderation] and the Tricks of all those Impostors, that with Impunity mock and laugh at God and Man; and find so many credulous poor Souls to believe them.

CHRISTIANE HOSPES !

*Qui Pietatis, Votique causâ, huc advenisti ;
 Sacram Lauretanam Ædem vides,
 Divinis Mysteriis & Miraculorum Gloriâ,
 Toto Orbe Terrarum Venerabilem.
 Hic, Sanctissima Dei Genitrix Maria
 In lucem edita.*

Hic, ab Angelo salutata.

*Hic, Æterni Dei Verbum Caro factum est.
 Hanc, Angeli primum, à Palæstina ad Illyricum
 Adduxere ad Tersactum Oppidum A. S. * 1291.
 Nicolao Quarto Summo Pontifice.*

* Others,
 1293. under
 Boniface VIII.

*Postea,
 Initio Pontificatûs Bonifacii VIII,
 In Picenum translata prope Recinetam Urbem ;
 In cujus Collis Nemore
 Eâdem Angelorum operâ collocata ;
 Ubi, loco intra Anni spatium ter commutato,
 Hic, postremò, Sedem Divinitus fixit
 Anno abbinc CCC.*

*Ex eo tempore, tam Stupendæ rei novitate
 Vicinis Populis ad admirationem commotis,
 Tum, deinceps, Miraculorum famâ
 Longè, latèque propagatâ,
 Sancta hæc Domus
 Magnam apud omnes Gentes
 Venerationem habuit :*

Cujus

Cujus parietes nullis fundamentis subnixi,
 Post tot Sæculorum Ætates integri,
 Stabilesque permanent.
 Clemens VIII, Pontifex Maximus
 In hoc marmoreo Lapide inscribi jussit;
 Anno Domini M. D. XCV.

I am,

Loretto, Feb.
 26. 1688.

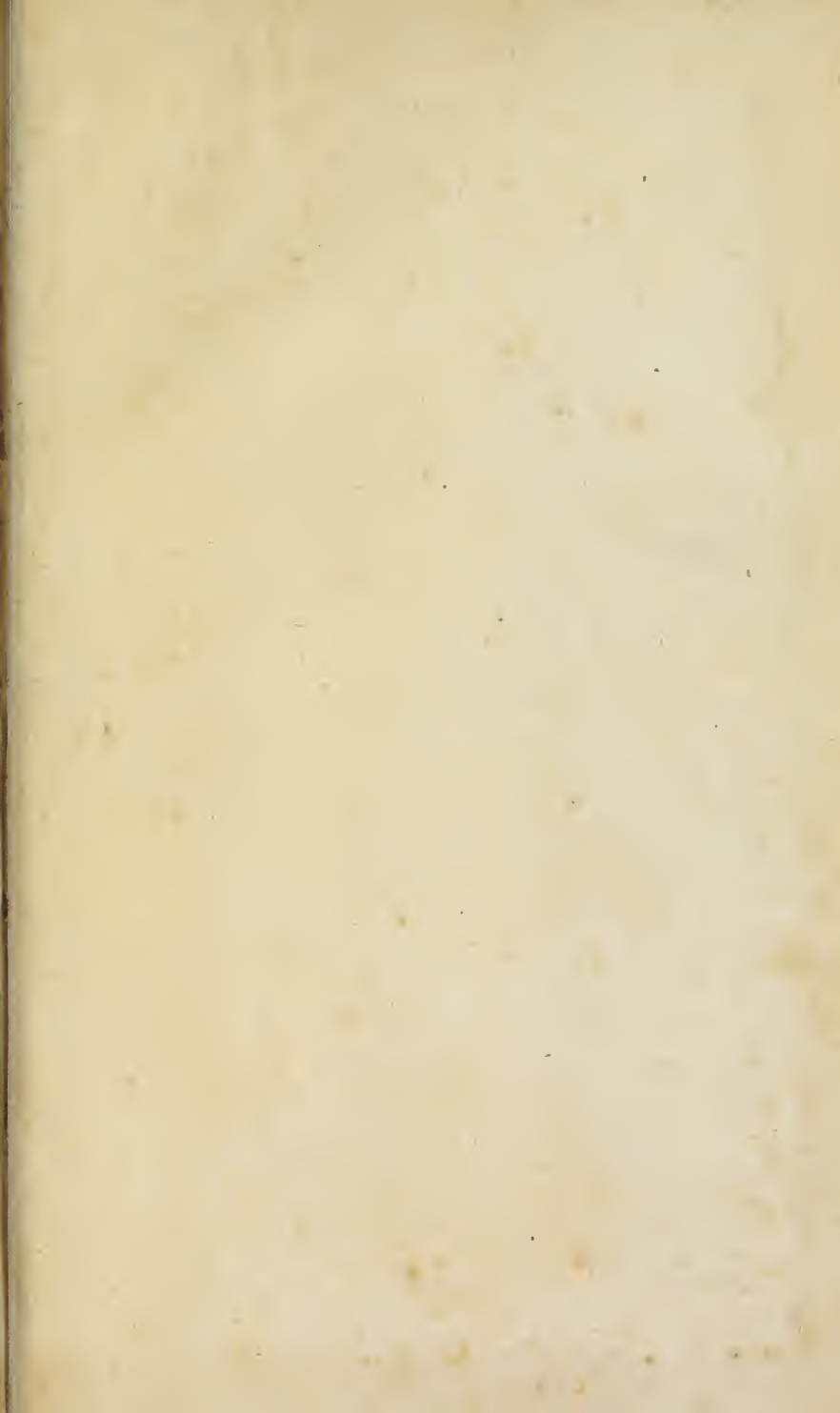
S I R,

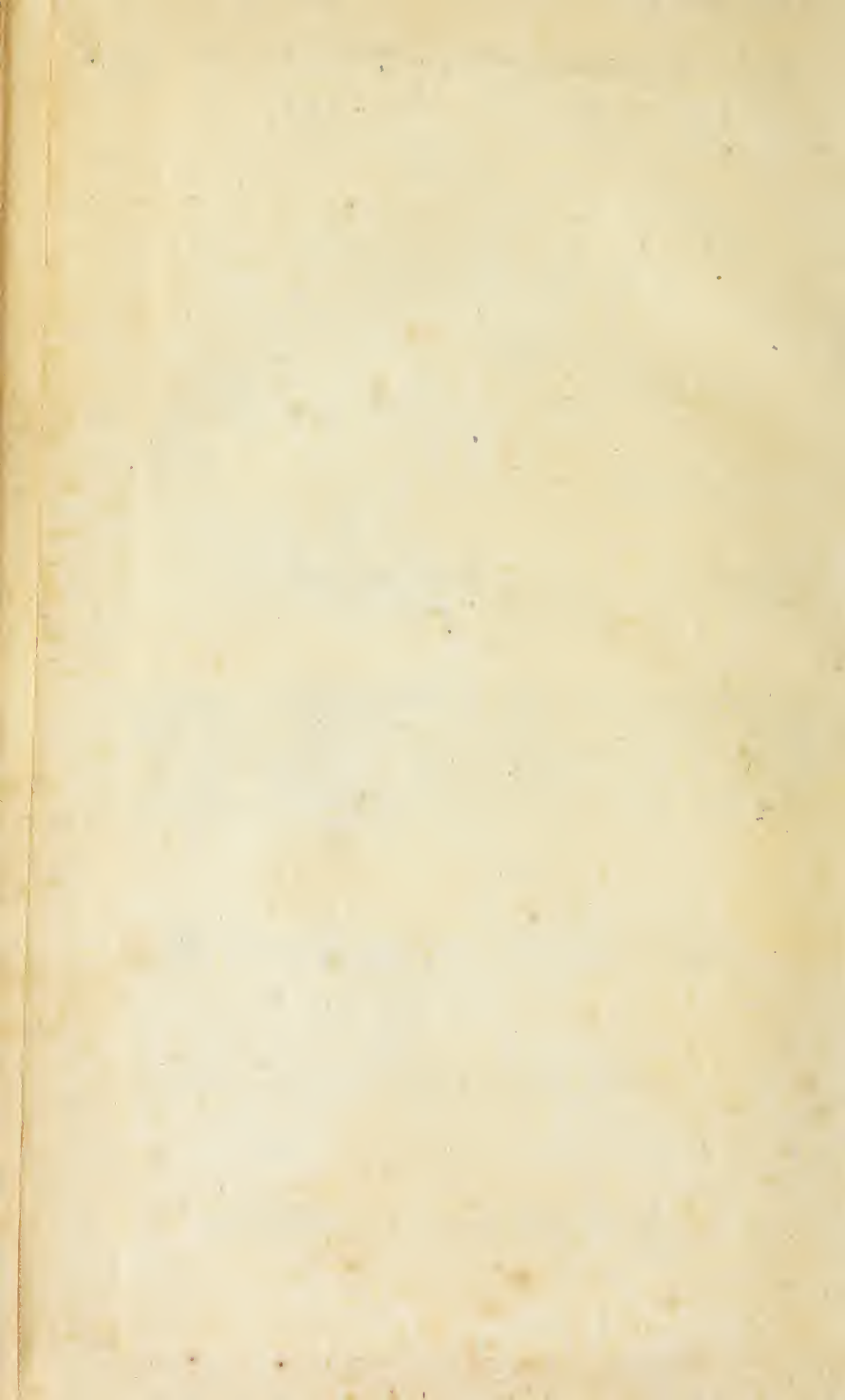
Your, &c.

*** Quid non MONACALIA Pectora cogis,
 AURI Sacra Fames! *Virg. Æn. L. iii. 56.*

But, Presbyters which feed the Flock for filthy Lucre; and as being Lords over God's Heritage: High-minded; that will be called Rabbi, Rabbi: Vain-Talkers: Not apt to teach: Blind Guides: Given to Wine: Incontinent: Slow-Belies: Evil-Beasts; &c. From such *Monks* turn away, of whatsoever Frock, or Garment they be, in all the Corners of the World. *Ezek. xxxiv. Math. xxiii. 1 Tim. iii. 2 Tim. iii. Tit. i. 1 Pet. v. 2, 3.*

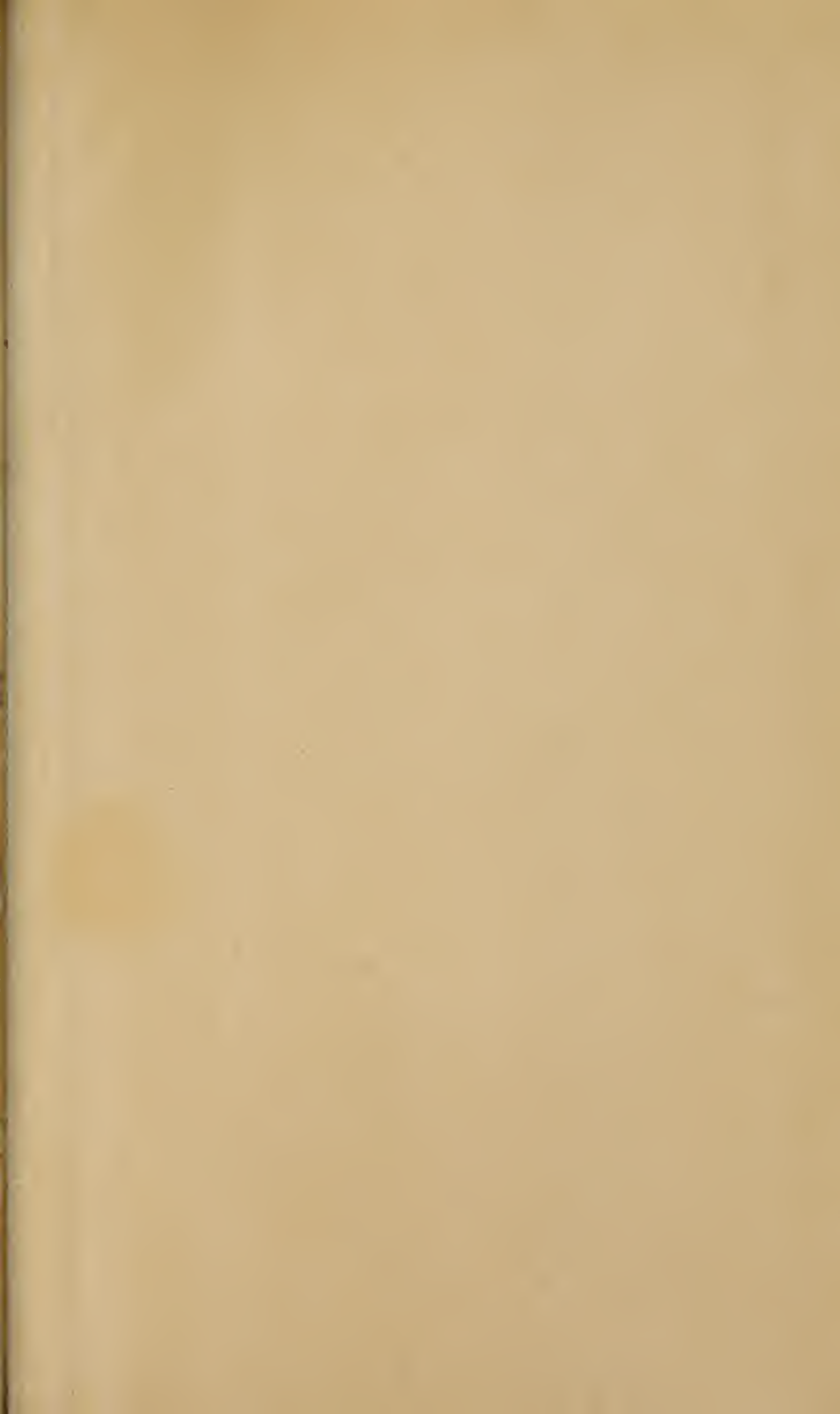
The End of the first Part of the first Volume.





Picture in S.^t Martin's Church at Worms
p. 103.





(MISSON, F. M.). A NEW VOYAGE to Italy with Curious Observations on Several
Other Countries. 2 vols. in 4. 25 engr. pl. (views, monuments, plans, costumes).
Full cont. calf (sl. rubbed, hinges weak), 8vo. London 1739. \$22.00
Lowndes 1578: "Highly praised by Addison . . . the first general account of Italy that ap-
peared." (First edition 1699).

W117

SPECIAL

93-B

1921

Vol. 1

Part 1

THE GETTY CENTER

LIBRARY

